

A
CONFERENCE
BETWEEN A
PRESBYTERIAN
MINISTER,
And A
LAWYER,

Concerning all the Material Points that are in difference between the PRESBYTERIAN and the INDEPENDENT, and in what particulars *Presbyterie* is an hinderance to

REFORMATION.

One great hinderance is, *The mainteining of Great Parishes.*



L O N D O N,
Printed for T. M. and are to bee
sold by *Giles Calvert* at the Black-spreed
Eagle at the West-end of St
P A U L'S, *An. Dom.* 1651.

for his highly honored
friend and kins-
man Mr Barlow
of Queens College
in Oxon

Fellow.

+ Brown (Rd.)

En.
80 C. 580.

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TO THE
READER.

Courteous Reader,



You have here
(in a plain and
familiar Dia-
logue) discovered the car-
nall ends, and poor shifts
of the temporizing preten-
ded Clergy of this Nation,
whose pretence is Refor-
mation; but their maine
designe indeed the preser-
vation of their Parishes,

A 3 and

To the Reader.

and thereby the advancing of their honour , and profit. The most part of the Presbyter's Answers are collected out of certaine Sermons, or rather political Lectures and conferences which I have heard with mine own ears, and the rest is made good out of their practices. It is not to be conceived , that all the Ministers of all the Parish-Congregations in *England and Wales*, are guilty of all the superstitious and Popish practices , and other

To the Reader.

other crimes and offences herein mentioned; for I doe acknowledge many to be pious and conscientious men, who have not submitted to the Bishops yoake, nor received the marke of the Beast: But the generality of the Ministry being led by some few in every County (whose Oracles are at *Sion-Colledge*) are so settled on the lees of their old Conformities and subscriptions, and in the courses which they learned from their Predecessors,

To the Reader.

cessors that they will not easily be removed. Nor have I much hope, that any of the Ring-leaders of this Faction, will hereby bee brought to acknowledge their errour, much lesse to lay aside their gainfull callings, which make them Lords over their whole Parishes, but rather expect, that some galled proud Parsons, Vicars, or Curates, or other inferiour Priests or Deacons (as they cal ed them) will raile against me as one not fit to be
be

To the Reader.

bee answered; and, least others should hear or understand, will fill the Aire and Ears of all the multitude with senseless noise and outcries in vindication of their great *Diana*. Yet I doubt not but the wise in heart will understand, and som of the most ingenuous amongst the Formalists will at the least take a view of their present condition, and be put upon som serious consideration of their by-past courses, and remember

To the Reader.

that without Repentance,
those that receiv the mark
of the Beast, shall drink
of the wine of the wrath
of God and bee tormented
with Fire and Brimstone.
Apoc. 14.9.10.11.

But that I chiefly in-
tend, is to lay open to the
plain and weaker sort of
Christians the subtilties,
falshoods and vain delu-
sions of our pretending
Church-reformers; upon
consideration of all which
almost the weakest judg-
ments may see sufficient
to

To the Reader

to satisfie them, that wee
can never expect any
Through— Reformation
whilest the Parliament
consults these men who
are so many wayes enga-
ged against Reformation
by their own Interests of
Honour and Profit, the
two main Hinges of all
their Designs.

I conceiv many will be
ready to say, I trouble my
self too much to rake into
the Dung-hill of Popish
and superstitious Ceremo-
nies beeing dead and buri-
ed,

To the Reader.

ed, but therein I desire to
bee excused, beeing
enforced thereunto by
such as I heard defend
them in the Pulpit and in
private, since they were
Damned by Ordinance of
Parliament. The defence
of which (and of others
their Popish Trinkets) is
brought in to take away
the scandal of their Popish
callings from the Bishops,
and to justify their former
conformities, least their
Parishioners offended
should seek out other Pa-
stors,

To the Reader.

stors, or (as they call it)
Run to separation or In-
dependencie.

I have one thing to
adde by way of request to
the Reader, which is this,
that where hee findeth
any Satyrical jests or sar-
kasme's, favoring of too
much levity or bitterness,
hee would consider whe-
ther the matter occasion-
ing the same from the *Pre-
sbyter* bee not more ridi-
culous, (and yet it's such
as I have heard divulged
by one or more of the
most

To the Reader.

most learned of that facti-
on in the Countrey where
I live) which may in
some sort excuse my ex-
pressions. What I have
herein set forth repugnant
to the Truth, upon con-
viction, I shall, I hope,
gladly retract. So wish-
ing this little Treatise may
bee profitable to some, and
hurtful to none, Reader!
I bid thee farewell.

Abraham Boune.

The



The AUTHOR'S
Protestation.

I Do hereby declare
and protest in the pre-
sence of Almighty God,
that I do not put forth
this Tract with any in-
tent to vilifie or bring
into contempt the prea-
ching of the blessed Go-
spel of our Lord Jesus
Christ after the man-
ner of such, who say
they live above all Or-
dina-

*dinances; for I acknow-
ledg the preaching of
the Gospel to bee the
ordinary means of sal-
vation and that with-
out preaching, ordina-
rily none can bee saved.
Rom. 10. But I desire
to discover those buil-
ders who refuse or set
at nought the Lord
Christ and his Ordi-
nances, to uphold their
own honour and profit.*

A. B.

THE



The *Pride and Avarice*,
OF THE
CLERGIE:

viz. *Parsons,*
Vicars,
and *Curats,* } hindering

REFORMATION.

Discovered in a plain and familiar Dialogue between
Philalethes and Presbyter.

SIR, you are well met here at *London*, I am glad to see you, what is the reason you look so sad?

P.Sirr

Pr. Sir! I thank you, I am in health, but perplexed in minde.

Pb. What is the news in your Countrie from whence you com: or what is it that trouble's you?

Pr. There is no news but new distractions both in Church, and Common-wealth, arising by reason of old Errors and Heresies countenanced everie where.

Pb. What Errors and Heresies do you mean?

Pr. They are so manie I cannot easily count all, that the Sectaries and Schismaticks of this age have broached.

Pb. Do you conceive that these are the occasion of the distempers in the Common-wealth as well as in the Churches?

Pr. Yea without all doubt, for the unsetledness of the Church (occasioned by sectaries) causseth the distemper of the Common-wealth, both sympathizing in each others miserie.

Pb. What do you think might cure these distempers?

Pr.

Hinderance Reformation 3

Pr. There is no other way of cure but by setting Church-Government with the Classes and Synods.

Pb. How will that cure all things?

Pr. 1. Hereby Errors and Heresies will bee discountenanced, and the Sectaries the broachers of them restrained and punished.

2. None will bee admitted to the Ministrie but such as were brought up at the Universtitie, or licenced by the Assemblie.

3. Private men will bee inforced to continue in their callings, and not meddle with the Ministers Office in expounding the Scriptures.

4. Everie man will bee forced to pay his Tythe and dues to his Ministers that thereby they may bee honorably maintain'd.

5. Lastly everie one will bee ordered to keep their own Parish, and not follow Sectaries and seducing teachers. If these, and such like, were looked to and observed, the Church and
Com-

Common-wealth would soon bee quiet. and the want of these things is the occasion of all the miseries which wee lie under, as well the late Warrs as all the sad effects thereof.

Ph. Indeed War is an heauey judgment, and I think I may truly say that the rigid Presbyterians, to advance those things you have mentioned, and other worldly respects and carnal ends, have been the occasions thereof.

Pr. How can that bee?

Ph. By their preaching and prayings they have everie where disgraced the Parliament, stirred up the people against the Armie, encouraged Neuters and Malignants, and put the English and Scot's Malignants in hope to finde a partie strong enough in England to destroe both Parliament and Armie.

Pr. I confess wee have justly complained against the Parliament and Armie, because the one did not settle the
Pres-

Presbyterian-government, and the other countenanced all Sectaries and Hereticks, but wee did it not to the end to deströte the Parlament.

Ph. What ever your intents were, I am sure your practice was abominable, you fill'd all places with your clamors and out-cries against the Parlament and Armie, as the Scotch Ministers likewise did, untill you and they had conjured up more evil spirits then you could allaie. And I am confident, had it not been for the men of your faction, who prepared the people for a new War by the courses aforesaid, neither our conquered enemies at home, nor the Scots durst have attempted anie more to make head against us.

Pr. What prejudice can the Parlament or Armie receiv by the Ministers? It's well known wee praied for them both. And what can you object against our Praiers or Preaching?

Ph..I

Ph. I could fill a volume with your reproaches and evil surmises, scandals disgraces, calumnies, and other unflavorie matter by you cast upon the Parliament and Armie in your Sermons (for a taste whereof view the book called the *Pulpit-Incendiarie*) and let anie man judg whether this did not much alienate the people's hearts from the Parliament and Armie. And for your praier for them they were for the most part like your Sermons: and still in your Sermons and praier you speak of the Armie as enemies.

Pr. Well, it was time for the Ministers to speak and praie and deal plainly with the people, when all things were grown into such confusion and disorder as they were, far worse then under the Episcopal Government.

Ph. I do confes, there were disorders, but the Churches are not in so bad a condition as under the Prelacie :

Hindering Reformation 7

Prelacie : for that Hierarchie was Antichristian.

Pr. I denie that, it may bee some things enjoined by the Prelates were Antichristian ; but not they as they stood in the Church of England : for Antichrist, wheresoever hee is described in Scripture, is described by his fals doctrine : and manie of our Bishops were Orthodox men, free from Popish Errors and Heresies.

Ph. I'll grant you, they might hold fundamental truths, and yet their calling bee Antichristian, for who know's not that Antichrist is described as well by his power, pride, crueltie, blasphemie, hypocrisie, and idolatrie. as by fals Doctrine. Rev. 17. 1, 2, 3, 4, 5. & 18. 3. & 13. 2, 6, 11.

Ph. Well, notwithstanding what you saie, if Episcopacie had been lopped, the abuses taken away, those which were naught removed, and good men put in their rooms, wee had never seen these disorders and confusions :
for

for that government, although but prudential (as som would have it) was an excellent means for staying the growth of errours and heresies in the Church.

Ph. Indeed that was the pretence at first, but the cure was worse then the disease; for it proved a heavie scourge to the Church of God, and out of that egge grew the Serpent, that Antichrist the head of Prelacie: and I conceive that Government could never have been profitable to the Churches of Christ.

Pr. I will say no more of that Hierarchie, seeing the same is abolished, and the State hath thought fit to take it away: but why is not the Church settled?

Pb. What do you mean by a Church in Gospell sense?

Pr The word CHURCH (beside the general acceptation of it signifying all the Elect) hath a double signification. 1. It's taken for a particular Congregation

Hindering Reformation. 9

gation, so many as may or do meet together to partake in divine Ordinances, or as wee call it a Parish, and so the word Church is strictly taken.

2. But the word Church in a larger sens, comprehends not onely such a company, but also the Christians in a whole countrie, as Ephesus and Achaia, and so many Thousands who could not possibly meet together in one place: yet they are called a Church. Act. 2. 41. & 21. 20.

Ph. Time will not permit mee to enter into that controversie, but for mine own part I am satisfied that the Churches under the Goipel are not Oecumenical, National, Provincial, or Diocesane, but * Congregational, which Congregational Churches ought to consist of so many Christians as may join in Christian fel-

* Cotton upon the 16 of Mat. ver. 19.
Way of Congregat. Chur. Pa. 2. pa. 5
Par. 1. pa. 20. where Parker, Ames, & Baner are cited.

lowship and communion under one Pastor, who ought to converse with them, and know their state and condition, and apply his Ministrie answerably unto them: but for your greater Church and Parish Church I acknowledg none such.

Pr. However you think, yet it is plain in that place of A&C. 2. 41. & 21. 20. where the Christians were many Thousands (Myriads) they are called the Church, &c. Ergo &c.

Ph. It's evident the word Church applied to so many Thousands as you speak of, is not to be taken properly, but tropically, and so by a Synechdoche it may be taken for many Churches : or elf for part of the Catholick Church, which manner of speaking is usual in a Scripture. But I marvel why you should endeavour

^a Amefius Medul. cap. 32. § 3, 4, 5, 6, 15, 18. Cap. 39. § 18, 20, 21, 22, 23, 24, 25, 26.

Hindering Reformation. II

to prove that a Church in Gospel sense should contain more Christians then can convene in one place, to partake in Divine Ordinances.

Pr. I doe it to let you know that men of greater parts and learning may have more dignitie and superintendencie, and also a greater reward and encouragement.

Pb. So plead the Papists and the polititians amongst the superstitious Protestants (of this last age,) for the Prelacy and Hierarchy who affirme that the Angells of the seven Churches of *Asia*, and *Timothy* and *Titus*, (who were Evangelists) were *Diocesan Bishops*. And the same argument likewise serves for maintenance of the Bishop of *Rome* his preheminencie above all other Bishops, which, I think you will not defend.

Pr. I will not dispute the right of *Episcopal government*, seeing with us it's

abolished, but you must admit a difference and degrees amongst *Ministers and Churches*, or greater inconveniences will follow: for the *Parishes* which are the particular *Congregations* are not all of a bigness nor equall, and I think they are well divided, conducing much to my purpose.

Ph. The Pope and his agents dealt not so equally in that point as they might have done. Its true, that devotion in such as founded Churches, and such as gave *Tythes* to them, did it in such sort as they saw good or convenient for their posteritie: but the great *Lateran Councell* at *Rome*, Anno 1215. held under Pope *Innocent* the third, (the most abominable conspiracie that ever was against Christs Gospel, except the *Councell of Trident*) took away the liberty which men before time had viz. to give their tythes to whom they pleased, and tyed them up to pay them to their

their own Parish Priest, which absolutely enthralled the people, and causeth that the worst deserving have had commonly the most meanes, and this perfected the division of the Parishes, as now they are. Look Repor. L. 2. p. 44. Parsons Laws, p. a. 66.

Pr. *I confess the Parishes are not equall, but the greatest is little enough, and as its well for the Church that they are divided, and their bounds known, that every Parson, or Vicar may know his owne sheep, and the bounds of his Parish.*

Ph. *You reason carnally, and aime at earthly respects.*

Pr. *What can you alleadge against the Parishes?*

Ph. *I must tell you they are Popish in their very institution and originall: and some Parishes, especially about London, and in other Cities and places are so populous, (containing twenty thousand people, or more) and of so*

huge extents, that no Minister of the Gospell can converse with the people of the whole Parish, as a man of God ought to doe: nor discharge his duty to them all with a good conscience.

Pr. You would open a wide gap to our brethren, or rather adversaries (for they are both) the Brownists and Independents, who long to see our Parishes broken in pieces.

Pb. I will not so far enter into that Controversie, as to maintain all things held by all men called by those names: but this I say, I dare pawn my life there can bee no Reformation whilest the Parishes and Ministrie stand as they do, let the Government bee Presbyterial or Independent.

Ph. Why say you so?

Pb. First, for the Parishes I told you before, some of them are so vast in greatness, and populous that they need ten Ministers where there is but one.

Ph. I

Pr. I grant it, that if more means could be found out to maintaine them, it were well there were more Ministers : but you must not take the Tythes from the Parson, Vicar, or Minister, to whom They are due *Jure divino*, and give them to others. The Minister ought to have all the tythes of his Parish, as well by the Law of God as man, and the contrary by consequence is Sacriledge.

Ph. You cannot yet make mee believe (though I have heard and seen it much pleaded for) that Tythes are due to the Ministers of the Gospell *Jure divino*.

Pr. I doubt not but you may very well have heard them pleaded for as *Jure divino* , for the streame and current of *Antiquity* runs clearly that way.

Ph. I confess the Papists generally hold it ; some of the Fathers , and some of the more covetous and superstitious Protestants: and yet [*Car. Bellar. Cont. l. 1.*

de Cler. pa. 316, 317, 318.] Cardinall *Bellarmino* and *Suarez* the Jesuite, the great Patrons of this opinion have not agreed with the rest: nor between themselves what part of the Tythes the Priest or Minister ought to have: nor whether he himselfe should have all which the Priests and Levits had. I would know of you why Tythes should be due *jure divino* under the Gospel, more then all other offerings and profits which the Priests had under the Law: The Tythes then were not only for the Priests, but for the Levits, the poore and the stranger, who were more then the twelfth part of the people: our Ministers not the hundreth part. They did bodily service about the sacrificing, and had garments for that purpose, which (the formulists say, the Surplices resembled, and which are condemned as superstitious and Jewish: or rather since
taken

taken from the Pagans. The Priests and Levites might buy no land in *Canaan*, but be content with the portions and Cities which God gave them. These Jewish Ordinances are abolished, and the Priesthood is changed. Our Ministers are content to leave the killing of beasts and doing of such service, & hold it not unlawfull to buy Land when they can get Money. But they will have all their Tythes *jure divino*: whereas the Christians in *Africa* and many in other places paid no Tythes till after *Augustins* time. *Bellarmino, Contro. li. 8. de Cler. pa. 315.* Pope *Innocent* the third brought in payment of privy Tythes (about anno 1215.) *Fox Act. & Mon, vol. 1. pa. 336. Col. 1.* And in the disputation at *Prage* upon the Articles of *John Wicliffe*, Art. 17. its concluded that Tythes are meer alms: and *Augustine* and *Chrysostom* are cited to the same purpose upon *Luc. 11.*

Pr. *We do not take the Tythes as by any judiciall or Ceremoniall Law, for they were payed by Abraham to Melchizedech before the Law, and by Christ himself, and there is nothing in the new Testament for abolishing of them.*

Ph. I have no intent to enter into that controverſie, further then to let you know, that were it not for the upholding of the pomp and pride of the pretended Clergie, this could be no controverſie at all. For that which you ſay concerning *Melchizedech* and *Abraham* his paying Tythes to him before the Law, I conceive the Law was the ſame in ſubſtance in tradition before it was written; and without doubt *Adam* taught his ſons to ſacrifice, and inſtructed them in the things appertaining to the Worſhip and ſervice of God. *Abraham* gave the tenth of the ſpoile of his enemies, and that freely; what is that to the payment

ment of the Tythes of the fruit of the Land and increase of the beasts, &c. especially you being no Priests after the order of *Melchizedech*. And touching Christ his paying of Tythes (which indeed I have heard insisted upon) if it be taken in a proper or Grammaticall sense is a meer fable, for Christ had nothing of which he could pay Tythes, not so much as a smoke-penny or a garden-penny. And I do not finde he wrought any miracle to provide ought to pay Tythes as he did to pay Tribute.

Pr. But I pray you what inconvenience would follow if Tythes should continue to be paid as formerly under that notion as *due jure Divino*.

Ph. I could tell you of many evils which must of necessity follow such payment of Tythes, of which I will give you a taste and omit the rest: 1. Its a retaining of part of that Law which is abolished

lished by Christ, *Heb. 7. 11, 12.* If the Priesthood be changed, then there is a change of the Law. 2. It upholdeth a main point of Popery, which is, that upon the same ground the Ministers take the Tythes, the Pope as high Priest over the Clergy is to have the first fruits and tenths, and his Prelats their Procurations and Synodals. To salve up which, our State, not by colour of Divine Law but by humane law, gave these tenths and first fruits to the King. 3. Hereby is condemned the practice of all other reformed Churches, as living in a Nationall sin, where the Ministers are not thus maintained by Tythes, which is a very uncharitable censure. 4. If Tythes be due *jure divino*, then must the division of the Parishes be *jure divino*, else why may not the Tythes be divided to many Ministers, as I formerly told you, and that some of you hold as bad as living upon stipends.

Pr.

hindering Reformation. 21

Pr. I will not reason with you further whether Tythes be due *jure divino*, you and I differ in our opinions. Suppose we should take them as the allowance of the State by humane Law, they are little enough to maintain the Ministers, who ought to have double honour, the honour of reverence and the honour of maintenance, and we do exact of you as due to us by the Apostles rule, honourable maintenance, and not to live upon Alms, or as the Ministers of Germany upon mean stipends.

Ph. I confesse that the Ministers of the Gospel ought to live of the Gospel, and to be honestly provided for, that they need not through want or necessity be incumbred with worldly businesse, but attend their Ministry without distraction: but to exact honourable maintenance favours too much of ambition and avarice unbeseeming the servants of Christ. I conceive the faithfull Ministers are worthy of double honour, as
Anti-

Antichrist is worthy of double punishment, not so much in kinde and number as in weight and measure. And if that will not content you, I affirm you are unlike to the Apostles of our Lord, and the Ministers of the primitive times, and favour of the leaven of Popery: as the Ministers did in the end of the third and in the fourth Centuries after Christ, who strove for honour and dignity untill Antichrist came to his height. And upon what I now hear from you, comparing it with the practice of these times, I do conclude that it is not the perverseness and peevishness of the people, so much as the pride and avarice of the pretended Clergie, which hindereth the Reformation; and that I shall make appear unto you.

Pr. What can you say against the present Clergie of the Land, as they are established by the known Law; they are generally all desirous to further the intended reformation.

Ph.

Ph. I dislike the name Clergie in your sense, for if you mean Gods lot or portion, then are all Gods people properly so called. But (whatever the present pretended Clergie intend, I know not) it's plain that their pride and avarice is the cause of all the evils in the Land, as well Heresies and Schismes in the Church, as troubles and distractions in the Common-wealth.

Pr. It may be giddy heads take occasion of offence (when none is given) to run out of our Church, and to move sedition in the Common-wealth: but that is not the fault of the Clergy, but of themselves, who are causlessly offended; and I believe the Clergy are much troubled at it, that reformation goeth not forward, and that there is no better order in Church or State.

Ph. I conceive the Clergie which you mean may be divided into four ranks.

1. First such as were professed
for

for Antichrist so far as to bring in all his Ceremonies, Crosses, cringings, Altar-worship, and other bodily exercises and superstitions devised by the man of sin to captive souls, and were fully bent to joine us to the Church of *Rome*, and might probably have prevailed, but that the Popes Supremacy was conceived dangerous, and might have been a curb both to the Clergie and superstitious Statists, who yet liked Popery well enough, but feared the Popes Supremacy as it's feared in *France*. And I doubt not but many of these men through Gods just judgement were so blinded, as to think they did God good service in their superstitious waies, and by the prosecutions raised thereupon.

2. The second sort are those dumb dogs and Idoll Shepherds who either could not, or would not preach at all, nor give any
alarm

alarm when the woolf cometh, and these were all ruled by the former as their Oracles and Leaders.

3. The third sort are they who pretend more conscience, and are more strict in their lives, and more orthodox in their opinions then many others, and were so far inlightned as to condemn the two former sorts (the one as too superstitious, the other as ignorant) and well know and acknowledge the Ceremonies and other injunctions of Antichrist to be naught, and yet subscribed to all, and used many, but upon other grounds then the former sorts, *viz.* That they might get into, and keep their Livings, and be capable of preferment; and these corruptions of the times they yeilded to (as they pretended) for necessitie sake rather then to leave their Ministry.

4. The fourth sort are those
few

few faithfull men who stood out and (as much as in them lay) opposed the superstitions and corruptions of the times, and left their Ministerie rather then offend God, having learned that rule of the Apostle, not to do evil that good may come thereof; and knowing that God hath no need of mens sins to accomplish his works.

The two first sorts of these Church-men (as they call them) are cashiered; the fourth sort so discountenanced, that they either lurk in obscure places, or are gone beyond the seas; for parish Churches they meddle with none, under the notion of visible Churches. The third sort are the men for these times, who have so great influence upon all sorts of men, that if the Parliament and Armie, and all other men dance not after their pipe, they are Hereticks, Schismaticks, Sectaries, disturbers

sturbors of the peace, and hinderers of Reformation.

Pr. I do confesse that in our Church there have been Ministers of all those sorts which you have described: but the third sort whom you seem to blame are they who suffered under the corruptions of the times, and yet fulfilled their Ministry, and subscribed for necessity sake, rather then the Church of God should be deprived of their labours. These now are, and then were, constrained to bear the burthen and heat of the day; and of this sort (for the most part) are all the chief actors in the intended Reformation, and we finde many of them have given a worthy Testimouy to the truth of Jesus Christ, and against the Heresies of the times.

Ph. I knew no necessitie there was for them to keep their livings upon those terms. And for the Testimonie which these men have given, if you mean in writing, I think their Testimonie is partly
true

true and partly false. But verie few of these men ever gave testimonie to the truth, so far as to suffer much for Christ, not so much as to hazard their Livings. It's an easie matter to testifie against Blasphemies against God and the Persons in the Trinitie, and against those errors, which being repugnant to divers Articles of the Creed, are declaimed against both by the Papists and loose Protestants. But I never heard any of these men declaim against the corruptions of the times, nor confesse their own errors in Symbolizing with Antichrist, and receiving of the mark of the Beast, to the scandall of the Gospel, and prejudice of the Church of God.

Pr. Alas you know not what the mark of the Beast is; I can tell you what it is, but I desire to know what you mean by it.

Pb. I shall declare that to you,
not

not as any conjecture of mine own, but from the learned, and some such as you cannot well refuse their testimonie. Learned *Napper* a Baron of *Scotla.* expounding *13. Rev. 16.* saith that the Crosse is the mark of the Beast; and amongst divers reasons he gives for such his opinion, this is one, viz. Because all men are enticed under the colour of the Name of Christ to reverence that Character. *Bellarmino*, who knew the use of the Crosse in the Church of *Rome*, saith it is Gods mark mentioned *Ezek. 9. 4.* *Bellar.* not. in lit, Γ in Gram. *Ebr. & cont. de effect. Sacram. lib. 2. pag. 221. & de Sacram confir. li. 2, cap. 13. pag. 371.* And he makes it the chiefest mark of the Church of *Rome*, because nothing can be consecrated without it. A mark is that by which any thing is known. *Brightman* in *Apoc. 13. 16.* another learned man, saith, That the
mark

mark of the Beast contains summarily all those waies by which men are bounden to the obedience of Antichrist.

Reverend *Paræus* in *Apoc.* 13. 16. agrees with profound Doctor *Robert Abbot*, whose exposition upon the place above named he commendeth, and reciteth it thus: To the common Character (or mark) appertaine those things which are practiced by all Antichristians, as the observation of Fasts and holy daies instituted by the Pope, the worshipping of their breadden God, and doing other things not commanded of God. And *Paræus* upon the next words saith, No man may buy, receive, or sell the holy wares of Masses, Indulgencies, Absolutions, Dispensations, Tythes, &c. but these Spirituall Hucksters, marked with this perpetuall character, to wit, Bishops, Priests, Monks, and the like Merchants
of

of souls, citing that place, 2 Pet. 2.7. *Through covetousnesse shall they with feigned words make merchandize of you.* And that of Paul, 2 Tim. 6.5. *They suppose godlinesse is a gain (or merchandize).* What think you now is the marke of the Beast?

Pr. *These things may be the mark of the Beast, but what do they concern us?*

Ph. They do most of them belong to you the pretended Clergie of England, I mean to the Formalists of this age, who have held their Livings, and subscribed for pretended necessitie sake.

Pr. *Shew me how that can be, the things mentioned before agree to the popish Priests.*

Ph. So do they (for the most part) agree to you and your fellows, little differing in these things from the Papists; and our pretended Clergie have received them

them from the Church of *Rome*, and have practised the same &c. *Viz.*

1. First they have subscribed to, and used the sign of the Crosse, the chief of all Popish Ceremonies.

2. Secondly, they have observed Popish Fasts and holy daies, and many other superstitions in the worship of God, without warrant of the Word.

3. Thirdly, they have subscribed and conformed to the Book of Common-prayer, which makes their holy daies equall to the Lords daie. See the beginning of that Book.

4. Fourthly in their subscription they made themselves the Prelats, and so the Popes vassals and servants, and took their licenses to preach from them.

5. Fifthly they have dealt in those Wares and Merchandizes, Dispensations for non-residence, Abso-

Absolutions, Tythes, and the bodies and souls of men, the proper merchandize of Rome.

6. Sixthly they have received the names of such spirituall Merchants as are of the devising of Antichrist, as Priests, Parsons, Vicars, Curats, although they refuse the names of Monks, favouring of too much austeritie of life, yet more antient and inoffensive.

7. Seventhly and lastly, their kneeling in the act of receiving is little better then bread-worship, or God under the form of bread.

Pr. You strain things very far; I shall not trouble my self to answer your conjectures; onely the last thing by you mentioned is very offensive to me, for I hold kneeling in the act of receiving, to be the most reverend gesture, and practised it upon that ground, the rather because enjoined by the Church.

Ph. I intend not a large dis-

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course

course about abolished Ceremonies, but advise you so far to view them as they concern the matter we spake of, which is the mark of the beast, of which this is a part.

1. For first kneeling was injoynd in reverence to the Sacrament, as appears by King Edward's second book of Common-prayer.

2. Secondly it was never used or known till after the *Lateran Councell anno 1215.* where the carnall presence of Christ was decreed. The next Pope *Honorius* the third, within seven yeers after decreed kneeling in the act of receiving, in regard of that (supposed) carnall presence of Christ. [*Fox Act & mo. Dial. between Custom and verity, Book 2. pag. 780. Col. 1.*]

3. Thirdly upon that ground of the carnall presence, *Bellarmino* urgeth kneeling, affirming it were dan-

dangerous to kneele, or worship:
(for its all one) if Christ were
not corporally present. *Bellar.*
contr. l. 3. de euch. cap. 21. pa. 633.
A. & cap. pa. 634.

*Pr. Well, notwithstanding what
you say, I conceive the admitting and
submitting to the authority and supre-
macy of the Bishop of Rome to be
the marke of the Beast.*

*Ph. If that be so, and nothing
else be the mark of the beast, then
have not many of the Popish
Congregations of France receiv-
ed the mark of the beast: for they
allow not of the Popes Supre-
macy. Nor more did the very
City of Rome submit untill about
230. yeares since. Cal. Inst. li. ca.
11. Ser. 14.*

*Pr. I have nothing to say to the
Congregations of France, but these
men whom you thus mark with the
mark of the Beast, are the chief actors
in the intended reformation.*

Ph. If these Formalists be the
C 2 men,

men, who must reforme, and teach the way to the people, I shall never look for reformation : I told you they have received the marke of the Beast, as his vassalls and slaves, and have acted for Antichrist : not onely doing wickedly themselves, in subscribing to, and using popish Ceremonies, superstitious, and humane inventions in the worship of God, having no foundation from the word of God, which is the rule of his worship : but also many of them have perswaded others therein to transgresse, and by their examples have caused many to fall with them into the breach of the second Commandement.

For these sins they have manifested no repentance, nor given any satisfaction to the Congregations to this day : for which cause God will never honour them so far, as to make them instruments to reforme the Churches.

hindering Reformation. 39

Churches. My opinion therein is grounded upon that Text of holy Scripture, Mat. 5. 19. *Who-soever shall break one of the least commandements, and teach men so shall be least in the Kingdome of heaven,* which I take to be meant of the Church of God, under the Gospell. And it is to be therefore feared, that reformation will be deferred untill the carcases of the chief of these men are fallen in the Wilderness, that they may never see the promised land.

Pr. You censure the faithfull Ministers of the Church very uncharitable, why should you suspect their faithfulness in reforming Gods house: seeing they are painfull in their callings, and faithfull in that which is committed to them.

Ph. I honour the faithfull Ministers of the Gospel, and I beseech the Lord to increase their number. But besides, what I

have formerly said, I will remember you of what passed in these last years ; and by that you may judge of their faithfulness , whom you so much commend. Its manifest in what condition the Parliament found this whole Nation at their first meeting : even posting in all hast to *Rome*, longing after the Garlick and Onions of Egypt : and they had Captains made to lead them thither ; the whole Rabble of Prelates as their Captaines and cheifs. And the inferiour Clergy , Parsons , Vicars , Curates, Priests, &c. with the rest of their Apocryphall, Ecclesiasticall Orders, as their Lieutenants , and inferiour Officers : And these faithfull men you speak of (serving the time) made no head against the rest : but patiently bear what their Lords put upon them, and so marched with the throng towards Egypt.

Hindering Reformation. 41

Pr. I cannot say, but that the Church of England (although the most famous Church in the World) furnished with a most learned, and orthodox Clergie, had manie in it who were very corrupt and superstitious. But these are removed and orthodox, godly and learned Divines of whom we formerly spake, put in their roomes and places.

Ph. You glorie like the Angell of the Church of Laodicea, in your gifts and graces, and know not your want and poverty, Rev. 3. 17. Its partly true, that in some places the ignorant, scandalous, and others, who would not take the Covenant have been removed, and some of these orthodox men put in their roomes, and that is, and will be the bane of these Churches and Church-men. Take but a view of their practices, and let that speak, how well they have carried themselves within five

yeares past, since they got their preferments ; I could instance in many places , where superstitious and blind buffards were put out of their Livings , and some of these Orthodox men put in their roomes : and when they had got good Livings, were they, or are they contented ? Some hold livings in the Country, and live in *London*, hardly ever coming to the flock, but to take the fleece : Some hold two or three Livings a peece ; some leave one and run to another, when they can finde a greater ; nay, they will fight for a better Living rather then loose it. And yet falsely bewitch the silly people to believe, that its the call of God so to do, when its nothing els but the delusion of Satan, and of their own wicked hearts to satisfie their ambition and avarice. See but how these men presse the Committee for plundered

dered Ministers for augmentations, and removals from day to day, and how they ingage Parliament men to act for them, calling themselves in their Certificats, and Petitions, godly, learned, and orthodox Divines. And it is observed in the Country, that many of those who are thus put in, prove more proud, covetous, and contentious then those which were put out. And I doubt not, but when these mens bellies are full, and they at ease, they will agree to make a golden Calfe, and rise up to play as their Predecessors did. And I do believe that those who serve their cures as they (call them) by a Deputy, will without repentance go to heaven by a Deputy.

Pr. *Although I will not excuse all the Clergie of the land, who have two Livings, nor their removal from place to place, where they had sufficient*

ficient maintenance before : nor the pride, contention, or avarice of some of them : yet I know many of the Clergy, of whom I know there is no cause, to fear their revolting or falling into popish errours, or superstitions, or other ill courses, they being known to be religious and godly men. It is true, some are constrained to take two livings, for that one will not maintaine them, and others for a time to hold two Livings, because they are not sure of the better holding it, but during the Sequestration.

Pb. Sir, I doubt you have been a little tacked with that Epidemicall disease of a pluralist, and guilty of removing from place to place. But I must tell you your excuse will not bear you out at Gods Tribunall. The very Popish Doctors and Canon Law condemn pluralitie of Benefices in a Presbyter : men do not use to put away their wives,

nor

nor take another to her, which formerly he had upon such pretences. The truth is, the preaching of the gospel is meerly made a trade to get money; they preach for hire, run before they be called, come in at the window like a thief, and preach according to their pay: provided they may have sufficient to keep contempt from the Clergie; be as powerfull as the Popish Doctors, and able through their abundance to contend with their whole Parish, and swagger in their silks as their Predecessors did, they will be content;: otherwise they will tell you, you rob God in not paying their Tythes, and do not allow them honorable maintenance.

Pr. These things which you charge the Ministers with, are inconsistent with honestie and religion; and I told you many of the Clergie, who intend the reformation (according to the foundation,

foundation, laid by the Parliament, by advice of the Reverend Assembly of Divines) are godly Orthodox and learned men, whom in charitie you are bound to belive, can never fall into damnable errors, heresies, or abominable practices.

Ph. Touching their final estate, I will not judge, but leave that to Almighty God: yet this I dare say, none of these men are better then Peter, who once acted the Devils part: nor better then Aaron, who upon like pretence, as these men have, viz. necessitie or convenience joyned to make the golden Calf: nor are they better, then their predecessors, whose mouths were stopped, and their judgments blinded with honorable maintenance and preferment. Consider but this; Cranmer and Ridley (although godly Bishops and Martyrs) were two of those, who opposed King Edward the sixt, and his Council

cell in the case of Mr. Hooper, when he would have omitted popish Ceremonies at his entrance into his Bishoprick. *Act. Mon. vo. pa. 146.* Also call to minde Jewell, Babbington, Chappell, Mr. Hutton, Davenant, Morton, Whitgift, Ro: Abbot, Pilkington, and Hall, who all deserved well of the Church of God, (and better then most of these Orthodox men, whom you so much admire) whilest they continued in their uprightness, before they were loaden with honor, and honorable maintenance. But see how they carryed themselves afterwards, some of them turned notable persecutors, others grew idle, some erroneous, if not hereticall in their judgments: And attained with their Lordships, Hierarchicall superstitions. I could name others of inferior ranke, of great note for learning, pietie, and soundness of judgment,

ment, even in points controverfall, who upon conformitie (after long standing out) accepted great livings, and presently became the very *Atlas's* of popish Ceremonies. Vpon all which I conclude, that these pretended reformers, having heretofore tasted of the Devils broth in their conformitie and subscription, and having not yet repented of it, will shortly fall to eat the flesh, and swallow up any thing which makes not against their honor, or profit.

Pr. You cast very foule aspersions upon our reverend Clergie, and have drawn mee into a discourse, which I never intended, I intimated to you before, that it's the peoples fault that they do not joyne with their Ministers, to settle the Church, and reforme the abuses in the same. It's an easier matter to finde a fault then to amend it: for my part, I think the perverseness, and peevishness of the people
is

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is the cause which hindreth Reformation, for that they will abide no government, but every one will be of his own Religion without controul.

Ph. I cannot excuse all the people, nor think I all faultie; who are afraid of having their Religion measured out unto them by the Presbyterie: especially by the rigid sort, who account all error and heresie, which suites not with their conceptions, and all men schismatics, and Sectaries, whose consciences are not just of their size; and yet I am perswaded that reformation goeth not forward, is chiefly the fault of the pretended Clergie.

Pr. *How can that be? or how doth it appear?*

Pr. Because most of the pretended Ministers must be cashiered, before there can be any reformation: for either the Ministers

nisters are dumb, blinde guides : or els so prophane, irreligious, or superstitious, that if they be reformers , their Elders in all probabilities will be of the same stamp to joyne with them : And then I leave it to you to judge, what reformation here's like to be , when Satan must cast out Satan.

Pr. This is the condition , but of few places, many being better furnished , both with Ministers and people.

*Ph. The most of the best sort of Ministers stand so much upon their own interests : and besides are in so great slaverie to their Patrons, that we see they straine their wits, to advance their own honor and profit, and to please men ; least either their Livings should suffer any diminution : or some one finde a hole in their coat , some Symonie, lapse , or other flaw in their Title, where-
by*

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by to put them out of their Living, which before they will loose, the most will adventure their souls. And upon these grounds it is, that every one living within the compasse of their Parish, or their perambulation walk must be acknowledged one of their flock, and comming to Church, he is (without doubt) a member of the visible Church, how ignorant or wicked soever; or els how can they demand any Tythes or offerings from them. And for the same reason the Ministers labor to preserve their Parishes intire, and not to leave out any part thereof, least they loose the Tythe and benefit which comes by it. And hence is it that they maintain every Parish to be a visible Church, although there be neither Lawfull Minister, nor any Congregation of faithfull people there, who have given any testimonie

testimonie , that they are members of Christ , or of the household of faith.

Pr. These things may easily be amended : and I presume when the Church is settled, and the Presbyterian government, with the Classes and Synods confirmed, these things which are amiss may be altered, or changed; they are but pettie blemishes , and the Ministers will therein satisfie the weak , and such as are offended : But its well you have no greater matters to charge them with.

Ph. I could acquaint you with other abominable things, maintained by your Ministers on purpose to satisfie their lusts of pride and covetousness (to which all other things are but drudges) besides, what I formerly told you off, which although you account them pettie matters : yet are they repugnant to the essence of a Church of Christ : And I see none goeth about to amend them: they

they have Elders and Officers chosen as if they intended reformation ; but the Ministers and their confederates, the Elders do but provoke the Lord, grieve his holy Spirit, and mock and abuse the people of God. Where is anie of your great Presbyters that ever confessed that his Parish was too great, and the people too manie , although they were twentie thousand, and his Living worth 500 l. per annum : or that anie of the people were so wicked that hee would spare them out of his Church : or desired to have his Parish divided that hee might make way for others more able or worthie then himself. Least also hee should part with some of his Tythes and so diminish his revenue and greatness , which is against his honour and profit.

Pr. I have already given you satisfaction to that you now said , and
tell

tell you again wee must not expect to have a reformation at once ; its a matter requires time and autoritie to compell obedience to the Orders of the Church, and then you shall see the Presbyterie act vigorously, and reformation will undoubtedly go on apace. But I pray you what are those other things to which you take exception, as things abominable, and yet maintained by the Clergie ?

Ph. They defend and maintain their Popish callings from the Prelates, their old conformitie and subscription (which ingaged them to bee the Prelates, and so the Popes Vassals) the Patrons right to present to the Churches, the Popish and Apocryphal names of Priests, Parsons, Vicars and Curates ; the Book of Common Prayer, and Homilies, and use of popish Ceremonies, maintenance by Popish and superstitious offerings, double benefices, leaving one living,

ving, when they can get a greater, thrusting themselves upon people without their suffrage, consent, maintaining Popish Vestries, bee- ing a mear mockerie of Christs Ordinance, as if they intended to separate the precious from the vile, when they do nothing less. All which things with others might easily bee shewed to bee abominable, and not to bee suffered in the Churches of Christ. Besides these, they plead stily, that marrying, burying, and funerall O- rations belong to the Ministerial function: and allow of all children to bee baptized, although the Children of Turks and Infidels, (but especially those of their Parish) if they bee offered to them, how wicked soever their parents are. And in like manner they admit all to the Lords Supper, how unfit soever, if they come but to Church. These, and others

others such like have I heard pleaded for with great confidence, whilest they have blamed others, who take upon them to preach, not having such callings, as they howsoever gifted ; and yet for advantage they will bear with anie novice, or ignorant fellow, having been two or three years : or it may be less at the Universitie, and put him up into the Pulpit, not doubting of his calling to the Ministry : And all these in order to the service of these mens pride and covetousness.

Pr. I perceive you finde fault almost with every thing, although never so ancient and inoffensive : What can you say against Mariage, why it should not be accounted to belong to the Ministry, having been so long used in the Church.

Pb. I answer, that Marriage is acivill action, and belongs to the Magistrate to see it orderly done, and so was used under the Law,

Law, and is so used at *New-England*, and in other reformed Churches at this day. *Rutb.4.9.* *Lechfield newes*, &c. pag. 39. Its true, that in corruption of time when Antichrist prevailed above the civill power, it was brought into the Church that the Priest might have an oare in every boat, and no man marry but whom they permitted. And by this meanes it was looked to that the Priests might not marry, and those persons who did marry must have the Parish Priests Certificate, or Licence, least any grist should go by their mill.

Pr. *This may be true, and yet the thing not unlawfull; for the Minister in the face of the Congregation to joyne the married couple, and to give them some good exhortation fit for such a Solemnitie.*

Pb. Why may not as much be done by a godly Magistrate being a civill action, and common
to

to all Nations ? But that is not all : after the Marriage was annexed to the Ministeriall function, the Church of *Rome* soone made it a Sacrament, and the Ring must needs be added as the outward signe of love, the invisible grace, that as the Ring is endlesse, the married couples love should be endlesse. A wor-thie Sacrament, and without doubt fit to be retained in the Church, for the benefit of the Clergie, both in respect of honor and profit, the two maine things of all their designs.

Pr. But I pray you, why may not burying the dead be a fit action for the Minister, and a funerall Sermon requisite for them which are living ?

Ph. For burying the dead. Its also a civill work of Charitie for Christians to accompanie the corp's of their dead friends to the grave, and to lay them there without

Hindering Reformation 89

without more adoe : and the dead also may burie their dead ; And what the Minister hath there to do more then another man I know not.

Pr. *Its fit he should give some exhortation to the people : and if he preach a Funerall Sermon , its done for the edification of the living, and not for the dead, and preaching is good in season and out of season.*

Ph. I confesse the word ought to be preached in season and out of season : but some times and places are so unseasonable, as no christian prudence will admit it convenient to preach (as the times now are) for a man to preach in *Westminster-hall* when Judges are sitting (though *Paul* preached upon *Mars-hill* (the Judges Court) at *Athens*) or to preach a Sermon in a common hall, when a companie are at dinner , where no man regards, these times and places are too unseasonable,

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seasonable, there being convenient times and places for such religious actions. And for your exhortation or funeral Sermon, they are more inconvenient and unseasonable, then at anie other time and place, being more abused; and the very original being naught.

1. First, we read of no such thing in the Scripture, onely we finde godly men used to accompanie others to the grave, and sometimes made lamentation for them.

2. Secondly, these funeral Sermons (or rather Orations) were first used by the Heathen, and then taken up by the Church of *Rome*, who used at these Solemnities to praise the dead.

3. Thirdly, thence the Church of *Rome* came to pray for the dead, and to this day defend it stiffly. And therefore as a learned man once said in a Sermon in
my

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my hearing, we have left praying for the dead, for the evill of it; we may as well leave off praying the dead by reason of the abuse of it.

4. Fourthly, now besides this the corruption of the times are such, that the gift for the fune-
rall Sermons, so blindeth the eyes of the Ministers, that generally they alwaies finde out one thing or other, to commend the dead for, although most prodigiously wicked (as what man in his sickness, or at some other time, will not do or say some good) for which the Minister presently (in conceipt) placeth the dead partie in Paradise: to the woful hardning of the wicked (many of their auditors) in a course of sin, when they hear as bad as themselves absolved by the Minister, as a Saint departed, and a faithfull brother, according to the blinde

charitie of our Service-Book. And were it not that some profit comes to the Clergie by these funeral Orations', they would as easily be laid aside, as their prayer and exhortation at the grave, for which they had nothing given unto them.

Pr. You seemed before to take exception to the Baptisme of Infants, and truly you reason like an Independent, who are for the most part Anabaptists.

Pb. I do not disallow of the Baptism of some Infants, whom I conceive to have right to Baptism: but I do not allow of the Baptism of all children indifferently: nor of all such children whose Parents profess Christianitie.

Pr. The ancient Fathers testifie the Baptism of Infants in the Church to be an Apostolicall Institution, and to have been used from the Apostles times, when whole households were baptized, and no exception of Children.

children. And there are many reasons, and unanswerable arguments grounded upon Scripture, both in the old and New Testament, to warrant it.

And the verie Text it self is clear, *Acts* 2. 39. The promise is made to you, and to your children, &c.

And if the promise be made to them (children) they then have right to the signe, or seal of the promise.

Pb. Touching what you alledg from the Fathers, I confesse, I have not all those books in my custodie, which I finde cited for this purpose; but I have searched divers of them, and if you please to examine them, they make nothing for you. All agree in this, that Infants were baptized in the Primitive Church: and *Augustine* affirmes it to be an Apostolicall Tradition. *August.* contr. *Donat.* l. 4. ca. 23. 24. *Lib.* 10. de gen. ad liter. ca. 23. *Ciril.* in *levi.* l. 4. But this doth not prove that the children

of Heathens ; nor of all such who professed christianitie were baptized, how wicked and lewd soever their parents were : or whither of the Church, or excommunicate. And such as hold all ought to be baptized, hold that children dying without Baptisme cannot be saved. *Cipri. Epi: ad fidum. 137.*

And for your Arguments from Scripture, you can thence conclude nothing, But that the Infants of believers have been, and may be baptized. And if you observe where you finde whole Families baptized, as the Jailor, *Acts 16. 14. 15. 33, 34.* and *Lydia's*, the Parents, at least one of them were believers. And touching that place in the *Acts*, which onely seemes so plain to you, If I should admit the promise there mentioned to be that which you meane, which may verie well be questioned, it makes

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makes nothing to prove that for which its intended, by the men of your opinion, who will have all the children in their Parish, if their parents come to Church, to be baptized. The next words clear it from such construction, and give you a full answer. The promise is made to you and to your children, and to such as are a far off; (but the Apostle further addes) even as manie as the Lord our God shall call, so that by your construction, this must be concluded. Converts have right to the promise, and so have their children, &c. You conceive the State hath done well, in debarring the wicked and abominable from the Lords Table, and if the Parents be separated, or excommunicate (so I account them who are debarred from that Sacrament) how can their children have right to the other, as being born of believing Parents.

Pr. *We conceive, we have sufficient warrant to baptize all Infants that are brought to us, being offered in the Church to be baptized: For although their immediate Parents were neither of them Beleivers, yet some of their ancestors might be (and we are bound in charitie to believe they were) Believers: for God sheweth mercy to thousands of generations of them that love him.*

Ph. You are without doubt singular in your opinion, and upon this ground all the children of Turks are to be baptized (if offered in the Congregations) because they proceed from Abraham by Hagar; and all the Jews, because they proceed from Sem: yea, and all the Gentiles, because they proceed from Japhet; and all the world, because they proceed from Adam, I never heard asserted, untill of late, nor do I think any Orthodox Divine will maintain it. I
confess,

confess, I once heard something to that purpose, from a Minister whom you know very confidently affirmed. But afterwards he having to deal with the Anabaptists, forsook that hold, and stood onely upon that point to prove, that some Infants had right to (or might be) baptized, which he then, and at other times proved by Doctor Featleys arguments against the Anabaptists.

Pr. *How ever it may be with the children of Turks, and other Infidels, yet there is no doubt, but the children of such as are members of the Church by outward profession (although we see not the signes of grace and election in them) have right to Baptism.*

Ph. I account godless, impenitent persons living in the bosome of the Church as Infidels, and Heathens, and the Apostles rule is so, and in the language of the

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Pr. How ever it may be with the children of Turks, and other Infidels, yet there is no doubt, but the children of such as are members of the Church by outward profession (although we see not the signes of grace and election in them) have right to Baptism.

Ph. I account godless, impenitent persons living in the bosome of the Church as Infidels, and Heathens, and the Apostles rule is so, and in the language of the

Scripture, they are dogs and swine, to whom holy things are not to be given, nor the childrens bread to be cast to them, *Matth. 7. 6.* And their children (where neither Parent can be judged a believer, which no notorious wicked man or woman can be) are pronounced unclean, *1 Corinth. 7. 14.* How ever God may shew mercie, the Church
 # ought to judge according to outward appearance, and not to admit the wicked Parents to the one Sacrament, nor their children to the other, without reformation in the Parents, or one of them.

But I pray you, why was not the child baptized, which was brought (from another Parish) to your Congregation to be baptized, I understand the Minister refused to baptize it.

Pr. *Its true, but it was not refused upon your ground, the Minister*

ster consulted with the heads of the Parish, and upon debate of the matter, they concluded it was not fit it should be baptized there, least it might be chargeable to the Parish.

Ph. I am sorrie to hear this carnal resolution from such a Minister, and so long taught a people. It seems some Ministers and people dare transgress the Law of God, if it be for advantage. As the Pharisees taught upon pretence of their Corban (the Box) But how doth this agree with that tenet, that all children of such as are members of the Church, by outward profession (which all are in that Parish where that Childe was born) ought to be baptized.

Pr. If it be a fault, let him, or them answer for it, who did it, it may be they are able to give satisfaction therein. But touching that which you said before, that some are to be accounted unclean; we cannot censure any

any, as profane or unclean: nor keep them from the Sacrament of the Lords Supper: the Minister cannot do it of himself, without the Elders, (Church-Officers) joyn with him. Although the Minister know the Communicants, to be prodigiously wicked or ignorant, and in all probabilitie eat and drink their own judgment, or damnation, he cannot keep them from the Sacrament: Such must be suspended by the Church, before the Minister can refuse to admit them; and untill then their children ought not to be denied the Sacrament of Baptisme, for the reason before alledged.

Ph. Touching admitting all to the Lords Supper upon that ground, because the Minister cannot refuse them, not being prohibited by the Church (you mean the Presbyterie) I answer, the Minister is bound to forbear to administer the Sacrament to them, whom he knowes eat and drink

drink their own judgment for the reasons aforesaid : Although you have not the power of the Church-censures in your hand. The reason is clear, because it is alwaies a sin to give holy things to dogs, and to prophane Gods Ordinances. But its no sin to forbear, to administer a Sacrament upon just occasion for a time. The Jews were not reproved for omission of Circumcision in the Wilderness : *Joshua* 5. 5. and the Passeover upon just occasion might be deferred for a moneth. *Numb.* 9. 9. 10. And although I think it no sin to communicate with the wicked in the Ordinances, where I am not a personal actor, nor approver of their sin, but a partaker. Yet its without doubt, a sin to be an actor in such a case; for the actor transgresseth the rule, and causeth others to transgress.

Pr. It seems you stumble at mixt
Congregations,

Congregations, do you ever think to finde a Church on earth so clean, as not to have wicked men in it. The tares will grow in the field with the wheat untill the harvest which is the end of the world.

Ph. I confess, your mixt Parochiall Congregations do so far make mee stumble, that I much question whether they can be reputed true visible Churches of Christ; And I hold that manie of them are not, having not the essentials, either the material, nor formal causes of a Church, in Gospel sense; but are rather the Synagogues of Satan, like Priests, like people, and the best are leproous, and very unclean.

I know the Tares shall grow with the wheat; Matth. 13. 38. but if you mean by Tares, profane wicked men, they shall grow in the field, that is, in the world, not in the Church: the Tares which shall be in the Church untill

till the harvest are hypocrites; profane men shall be cashiered, or rather never admitted into the Churches of Christ. But I cannot devise, how its possible these Parochiall Congregations can be purged without disbanding, there are so few, who are fit to be Church-members, and so many of the wicked.

Pr. *Although we have not the Discipline set up to sweep, and cleanse the Church: yet we endeavor to put a difference between the precious and the vile, and to give everie one their portion, and to order things in the best manner we can, both for the Ministerie and people.*

Pb. Its true, you have the Image, or rather counterfeits of some such thing, as putting a difference in he Popish Vestries. But I pray you what garments have you to keep there, that the Vestrie must needs be upheld, the Whoores smock, with the Cope, Rochet,

Rochet , Tippet , and other trumperie are gone. And I know not any of *Baals* Priestis here, who now use such vestments, that there is any need of a Vestrie to put them in , or that so manie men need be trusted with them.

Pr. That meeting which you scoffe at is no such Vestrie , its only a place for the heads of the Parish to meet in, to consult about the affairs and Orders of the Church , and for setting and chusing the Minister , when there is need , and providing maintenance for him.

Ph. It seems then that those Vestrie-men , who are there to consult, are more worthie then the rest (who are without) and may not intermeddle with these things about which they consult. These do very well resemble the conclave of Cardinals at Rome, advising about the chusing, deposing and ordering the affairs of

of the Pope, and his Church. But I pray you, by what Law of God have these your Vestrie men autoritie to elect, and put out the Minister, and to prescribe rules and Lawes for the residue of the people; I protest against all their Orders and agreements, how just soever they may seem, as not daring to submit to such an usurped power, being contrarie to Christian libertie, in which the Apostle Paul commands the *Galatians*, and in them all Christians to stand fast, and to maintain the same as being purchased by Christ himself. *Gal.* 5. 1. compared with chap. 3. 1. 3. chap. 4. 10.

Pr. I confess this Vestrie is not a right Presbyterie, nor claim they any such power by colour of any divine Law: But yet for order and conveniencie, I think they ought to be tolerated untill the time of reformation. But Sir, what doth this

concern you : It becomes you to be a bearer, and a learner, rather then a Teacher having no calling thereunto.

Ph. It concerns me, and every Christian as a member of the Church (if your Church be a true Church) to elect our own Minister, and not to have him thrust upon us, either without or against our wills or consents, as the manner now is. And he that comes in otherwise then by the suffrage of the people, enters not by the door, but comes in as a Thief and a Robber, and hath no lawful calling. *Calvin. Instit. l. 4. ca. 3. Sect. 15. Act. 14. 23.*

Pr. For our calling to the *Ministerie*, we doubt not of it : nor ever questioned it, being confident its warrantable. Those who ordained us being Bishops and lawfull Presbyters : or at least they stood in the place of such ; and acts don by them are valid ; Sacraments administred by
Papists

Papists and other hereticks, are right Sacraments, so they be duly administered, for the matter, although joyned with their corruptions. And I hold it unlawfull for any man, to take upon him the Office or function of a Minister, without a lawfull calling.

And I finde that in those ancient Canons, called the Canons of the Apostles, it is ordained that one Bishop may ordain a Presbyter.

Ph. This is a poor and insufficient calling, if a Bishop had any autoritie to ordain a Minister, or to judge of his gifts in order to his admission to a Church, which I denie (and the same is a point of Poperie) yet, that thereupon the Churches suffrage, or assent should be by the Bishop conferred upon the Minister, is against all sense and reason, much more against Religion, which ought to be squared by the word as the Rule.

Mar.

Mar. de vulson. de libert. de le Eglises, Gallicane. Pag. 148. ca. 9.
 And for your Canons of which you speak, none regard them; but the more ignorant sort of Papiſts, they being known to be of a later date then the Apostles: and are credited as much as *Lucianus* scoffes: *Tobits* and *Judiths* stories, or *Jeffery Munmouth* his tales. And those Canons were coyned just at his time, some four hundred years since, by some of *Jeffery's* Religion. But can you shew no more then this for your calling, then give over railing against others who have not the same, and yet it may be a better calling then you have.

Pr. *Why, what do our Ministers of the Church of England want, or what is requisite to a lawfull Calling to the Ministerie.*

Ph. Besides abilities of gifts,
 # and inward graces, every Minister ought to have a more due ordination,

dination, and this is to be performed by the Church or Congregation, for the better effecting whereof, they may take the advice of the learned, who are able to make tryal of his gifts, and of his abilitie, and aptness to teach.

And then the same is perfected by the free election, or suffrage of the people who are Church-members: And in these things the Scripture is plain; shew how you have such a calling.

Pr. For the first, I had thought I had given you satisfaction already, when I told you we were ordained by Bishops, who had abilitie to judge of the Ministers gifts, and were (or stood in the place of) true Presbyters. And for that which you call Election, or the Suffrage, or assent of the people, although it have no place with us, regarding everie circumstance in the formalitie of it, yet we have that which is equivalent to it.

Pb.

Ph. I pray you what is that ?

Pr. *We, at the least some of us have the consent of the Parish, or at least the most of them, either before, or after our admission, and if not, we are presented by the Patron of the Church, who is instead of all the Congregation, being their representative, in as much as he was intrusted by them all, to chuse for them all in regard of their weakness, and to avoid confusion in the election: and his act in presenting is the act of all the people, as the Acts of Parliament, being made by those who are chosen by the people, are the Acts of the people. And the people are bounden as well by the Acts of the one, as of the other: yet, if any man except against the person presented, he hath his liberty to do it.*

Ph. O most profound divinitie: or rather notable poperie. By the same Rule, and upon the same ground, the Pope collated to many Churches in England, and the Bishops had the oversight of

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of all the Churchès in their Diocesses (some peculiars excepted) and put in, and put out at their pleasures, and this must be allowed for the people surrendred (or rather yeilded up by compulsion) into the hands of these wolves (pretending to be Shepherds) all their right and power. But alas, this grew through corruption of time, when Antichrist was come to his height, then he and his Prelates inthralled the Churches, and wrested from the poor people that right which the Gospel gave unto them, and which continued for the first three hundred years after Christ; as is confessed by the Papists and Protestants. *Fullers holy state, li.2. ca. 12. pa. 87. Acts 1. 23. & 6.5. Calvin. Instit. l.4. ca. 19. Sect.31 & 14. Se. 31. Cath Divine. An.Caudrey Case. Prefa. sect.8. Magd: Cent.2.ca 7.cent.3.c.7 Cipr.epist.l.1. epist. 4.& epist.3. & l.1. 3. epist. 11.*

But

But these Wolves made void the Law of God, by their Traditions ; and the slavish Ministerie of *England* are unwilling to come out of this Babylonish servitude ; but with *Issachar* , because he sees rest is good (or rather his Benefice fat) he croucheth down under the burthen. But see the use and equitie of it in our dayes ; it may be at the first this power of presentation was given to a good man (or rather he took it) because he founded or endowed the Church) but by revolution of times it comes by descent or purchase to an Atheist, a Papist , a Symonist , or some wretch not fit to be trusted with the life and death of a dog, much less with the soules of men. And by this means the soules of men according to that Prophecie become the merchandize of *Rome*, for who seeth them not set to sale almost by every Patron ? yea and

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and their bodies too, *Rev.* 18. 13.

ἡ σωμάτων καὶ ψυχῶν ἀνθρώπων.

for according to the number of the people, and the profit of their bodily labours is the Advowson sold for more or less. And I know no other way in all the world, how the bodies and souls of men can be made the merchandize of *Rome*, but by this means: nor is the Prophecie any other way fulfilled; for if it should be meant of selling slaves, that properly belongs to the Turks.

Pr. But I told you (although some Patrons prove Latrons, and sell the Presentations) the people may except against the partie presented, if he be not a worthie man, and if they do not, its their own fault.

Ph. You had need to have more skill in Divinitie then you have in the Law: Alas this Libertie is but a meer gullerie and couſenage of the people. If any one refuse to admit, or do keep

E

out

out the partie presented. And a
quare impedit, or such Writ be
brought to trie the right, Gods
Law never comes into question,
but only who hath the best title
to present by the Law of the
Land, which is Popish in that
point (as in manie others the
Lord of heaven amend it) and
lookes only upon the presenta-
tion as a temporal right without
judging the matter, as apper-
taining to Religion: therefore
I pray you speak no more of this
matter; for the more you stir in
in it, the more it stinks: But
shew me some better evidence of
your calling.

Pr. *I will shew you sufficient;
Wee have abilities and gifts fit for
the Ministerie, being apt to teach,
and able to divide the word of truth
aright; And our Ministerie is seal-
ed by the conversion of soules: and
however our outward calling in a ni-
cetic may be defective: yet we have*
the

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the inward, which is most effectually; and therefore there is no cause of separation.

Pb. For your calling I account it not right, for what you formerly alledged: And for that you last said its no prooffe that your calling to the Ministerie is lawful: for a private man may be abundantly gifted, yea, and convert souls, as common experience sheweth, and yet have no calling to the Ministerie. And this I dare farther add, and know by mine own observation, that God doth not bless the Ministers labours, who have received the mark of the Beast (by their conformities and subscriptions) as he doth the labours of other faithful men. And the reason is, because they stood not in Gods wayes, for if they had, they should have turned the people from their iniquities. But for want of a faithful Ministerie, it

hath pleased God to blesse the endeavours of godly Parents and religious governours of families, and private Christians (who with *Joshua* serve the Lord) to the conversion of many more souls then are turned unto God by these mens Ministry, how learned and Orthodox soever. So that where a man can hardly finde any converted by the Ministry of these men, he may finde the footsteps of Religion and godlinesse derived from religious Parents and Families, for the continuance of the Church from generation to generation, even to admiration. And your old conformitie and Subscription, which you are constrained to defend by Popish arguments, when you have to deal against the Brownists and Independents, are a great blemish to the Ministry.

Pr. *We subscribed to nothing which was unlawfull, although many things*

things were inconvenient.

Ph. Thanks be to God that we be rid of the Hierarchy of Arch-bishops, Dioceſan Biſhops, Arch-Deacons, Deans, and the reſt of that rabble, the Books of Common-prayer, Homilies, conſecration of Priests and Deacons, with the ſpiritual Courts, Licenſes, Diſpenſations, Commutations of Pennance, Conſecration of daies to Saints, and ſome to wicked men and Idols, as the Croſſe and the Rhoode, daies obſerved by ſome, forbidding of meats and marriage at ſome times, with their Canons and Ceremonies, Croſſes, Surplices, worſhip of the breaden God, and many other popiſh trinkets. All which the moſt ingenious amongſt your ſelves have condemned, as not capable of purgation, but fit to be aboliſhed : eſe I could eaſily prove the whole body of them (which are contained in your

Subscription) most of them being injoynd and set forth in the Rubrick, and the rest comprehended in your Oath and Canonick obedience to be reliques of Antichrist invented by that man of sin and his vassals; and are at the best humane presumptions brought into the Church without warrant of the Word, *Vid. Preface to the Common-prayer Book*, or teaching Ceremonies which Christ onely ought to appoint, who is the Teacher of his Church; and serve for nothing else but to mis-leade the simple, and to offend the weak, and tend onely to conformity with *Rome*: And therefore altogether unlawfull. But cheifly the Cross (which in Baptism is made the sign and Seal of the whole work of Sanctification is the worst of all Popish Ceremonies, and the greatest Idol in the *Romish* Church (except the *Virgin Marie*) for that
blef-

blesseth all the rest, and therefore is the greater, as *Bellarmino* teacheth, *Bellar. Contr. de sacra. Confer. l. 2. c. 13. pa. 371.* These things you know better then I do; yet I name them thus briefly, that you may consider of them, and not wilfully hudwink your conscience, and imprison or withhold the truth in unrighteousness, but that you may come to the sight of that your sin; and as you have publicly offended, you may make publike satisfaction, by manifesting your repentance for this publick breach of the second Commandment.

Pr. Peter offended grievously in denying his Master, and yet we finde no publike confession which he made of his sin, nor any such satisfaction as you speak of.

Ph. Although his form of confession is not mentioned, yet its clear he manifested his repentance so that it was fully taken

notice of. What greater manifestation of sorrow then tears ; and what greater signe of repentance then sorrow for sin with amendment ; both which were evident in *Peter* ; his sorrow, his weeping is mentioned by three of the Evangelists, and one saith he wept bitterly. And the Evangelist *Luke*, who wrot the Gospel, either saw it himself, or heard it from them which saw it, *Luke* 1.2. as he did the rest of the story of our Lord in the flesh. And therefore no private weeping. And for his repentance, it was answerable to his offence, otherwise his conscience could never have been so well satisfied, nor would he have been so confident in professing his love to Christ as afterwards he was, *John* 21. 16, 17. Nor did Christ upbraid him for not manifesting his repentance, as he did *Thomas* for the hardnesse of his heart and unbelief. And why should

should you think much to confesse your offence more then Patrick Adamson the late Archbishop of Andrews in Scotland, Bartro. Apolog. in Exord. who confesseth his sinne and error touching Church-government, and others have done the like.

Pr. If I were satisfied in my conscience that conformity and subscription to these things was a sin, I should be willing to make satisfaction: I shall think upon it further hereafter, and do what I finde fit to be done as neer as I can.

Pb. You speak ingeniously, I have not known many Ministers of your condition would say so much. I onely offer you this consideration ; you deservedly expect that such as have committed offences against the seventh Commandment, something lesse then the grosse act of adultery, and that in private before it was revealed should publikely give satisfaction.

tisfaction to the Congregation; and it was done so; Spiritual Adulterie is worse then corporal. And everie breach of the second Commandement is a degree of it, and yours not the least. I leave you to apply it, & c. And if I could see you repent of this sin you would then hate the garment spotted by the flesh: and would cast off the very names of Parsons, Vicars, Curates and Priests. And everie name and thing belonging to Baal, and say to them get thee hence.

Pr. *What think you of the late Prebends, I think you cannot finde more faults in them, then you impute to our painfull ministerie: And all men condemn them as useless, and unprofitable.*

Pb. The Prebendaries, although but of humane Institution were more tolerable then these Parsons, Vicars and Curates, more innocent in their foundation

foundation or Institution (at least manie of them) less destructive to the Churches , and not so diametrically opposite to the Kingdom of Chrilt in the outward administration of it.

Pr. I am sorrie you should justifie a companie of idle drones , who are justlie abolished as unprofitable burdens , and such as have eaten up the fat of the Land : and consumed that which might have maintained manie faithfull Ministers.

Pb. You mistake me, I do not justifie them , but comparatively (for I think they are justlie abolished) I say they are more tolerable, &c. and that I will justifie.

Pr. I bold it it impossible to prove that our Ministers, Parsons , Vicars , and Curates are worse or less tolerable in any respect then the late Prebendaries.

Pb. Touching their persons as men, Schollars, or Preachers, I shall say nothing but this, these

these Ministers and the Prebendaries were as sheep go to the fould, some good some bad, some learned, others unlearned, some Preachers, others dumb Dogs, some idle droanes, others more painful, some sober and temperate; others given up to Luxurie and drunkenness, some Polititians; others morall honest men, some devout; others profane, some more Orthodox: others erronious and heretical, some more sincere and Gospel-like; others wholly given up to superstition.

Pr. I do confesse of both sorts of these Church-men there were, which have had their vices and vertues, such as have been eminent for vertue and pietie, and others infamous for wickednes. But wherein lies the difference that you prefer one before the other, the worse before the better.

Pb. I prefer the Prebendaries in two respects. First relating
to

to their original or Institution. Secondly to their practice and condition of life. For their original, I consider these Prebendaries as a civill societie or corporation, as a Hall or Colledge in the Universitie, and so they were the Bishops Councell or Assistents, who was a Baron or Peer of the Realm having his place in Parliament. Secondly, and for their practice and condition of life as they were not, so they stood not as Ministers having (as you call it) cure of souls, as the Parsons, Vicars, and Curats usually had.

Pr. This was not all their employment, or office; they pretended to be Preachers and Ministers, and had much of the revenue of the Church in their hands.

Pb. I confesse the Prebendaries as manie of your pretended Clergie have had fat morsells for their little labour. : But that seems

seemes to be the simplicitie or devotion of those who gave it to them. Howsoever if they did any service (as I told you what was their Office) it could not be expected they should wait and attend the Bishop as his Councell for nothing ; especially they being the supports of his magnificence. And the matter of that Hierarchie being to be upheld with so much policie.

Pr. *Our Ministers serve for better use, and therefore to be preferred before these Prebendaries: Is this all you can say for them?*

Pr. No, I can say something more, I told you what they were in their institution positively; now I will adde something of their negative righteousness, which I formerly touched at, viz. They were not originally instituted to stand in the roome of true Pastors, As our Parsons, Vicars, and Curats were. They
were

were only bound to preach (by themselves or others) certain Sermons yearly in the Cathedrall, not pretending to any Pastorall charge : And so as they did little good they did little hurt. But when with their Prebends they got Church-livings, and became Parsons and Vicars ; they became more guiltie of the bloud of souls then ever their Prebends could have made them. Then they became Pluralists, idle droanes , Non-residents , kept out true Pastors, made a strong faction against reformation, and to uphold their Parsonages they joyned with the rest to keep Christ out of his Kingdome.

Now lay all this together , your Parsons, Vicars and Curats are of the devising of Antichrist without warrant of the word, and are such as I have described : The Prebendaries and their appurtenances are justly cashiered,
see

see now if it be not high time to pluck up those also.

Pr. It doth not appear to me there is any evill in these names, you shall find many godly and Orthodox Divines, Parsons, Vicars and Curats, who shew themselves glad to be quit of all the Ceremonies, and heartily desire a through reformation, and some of these are not ashamed of the name Priest.

Pb. I pray sir forsake these Apocryphal and Popish names, for a great part of the Religion of Antichrist is wrapped up in such names of his Creation, as Cardinals, Abbots, Priors, Arch-Bishops, Lord Bishops, Deanes, Arch-Deacons, Chancellrs, Commissaries, Parsons, Officials, Vicars, Curats, Priests, &c.

Pr. For all these names and Orders; but the four last we have nothing to do with them: and what harm is in any of these four names; or what offence comes by them, I know not.

Pb.

Ph. I shall endeavor to let you know somewhat of that evill which I conceive of them.

1. First , in their Institution and original (they having no foundation in the Scripture) are of Antichrists devising, and in their nature and use contrarie , or unlike to the Ministers of the Gospel, who are only Pastors and Teachers. For their original, they grew up in this manner. The Diocesan Bishop (who in corrupt times was conceived to have the care of all the Churches in his Diocess, which for the most part were endowed with all the Tythes of the Parish) did usually appoint the Preists or Ministers , which indeed were but the Bishops Curates or Clerks.

Fullers holy State. Lib. 2. cap. 12. p. 87. citeth. Conci. Toledon. An. 589. Can. 9.

Now when the Bishop had given
to

to the Minister, the cure of souls, and care of the Church, with all the Tithes and profits thereof, undiminished by his Institution, he was called the Rector, or Parson, which verie Institution being accepted, was an acknowledgment that the right to the Church was originally in the Bishop, and that made the Parson but the Bishops Curate: or rather servant or Clerk: and so it continued until the dissolution of the Bishopricks.

2. Secondly, the Vicar (as a Clergie-man said) was created, or rather made by the Devil or the Pope: for when the Parson grew too great, or the Patron had founded a Monasterie, or other superstitious house towards the maintenance thereof, the tithes of several Parishes which formerly belonged to the Churches, were appropriated, and this was done by the Patron with

with consent of the Bishop, and the incumbent Priest, if there were any, and sometimes this Appropriation was made by virtue of the Popes Bull: and then the care of the Church was in the Governour of the house (or otherwise according to the foundation) who served the cure (as they called it) that is performed the Idolatrous service by a Monck of their house who was called the Vicar: and to him there was allowed for his paines, sometimes a stipend in monie, sometimes the small Tithes, &c. such a proportion as he could agree for with his Master, the Governor of the house: And when the house came to the Crown by dissolution, it stood charged with that stipend: or else the Vicar had the small Tithes, or such part thereof, as formerly was agreed for, and the Bulk of the Tithes became a Lay fee, and
were

were sold out, and enjoyed as the superstitious house held them, and the Composition or endowment of the Vicar remained, and so continues as his portion to this day for serving the Church, &c. But usually he had his institution from the Bishop.

3. Thirdly, the Curate grew in this manner; when the Bishop held a Parsonage *in commendam* in his own hands, to augment his Bishoprick, or a Parson grew idle; or had severall Church-livings; then they hired some inferior Priest for what they could to supplie the cure for a year, a moneth or as they could agree; and he was called the Curate, who came and went according to his pay, and at the discretion or will of him that hired him: and so he continues to this day.

I tell you these things not because I suppose you know them
not,

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not, but to put you in minde how unlike these orders are to the Ministers of the Gospel; for you see the Gospel had nothing to do to approve or disapprove of the pretended Minister, Parson, Vicar, or Curate, but all was originally in the Pope (or in the Bishop his Vicegerent) from whom the Bishop originally received his power, which continued here in force for manie hundred years.

Cath. Devin. Respons: Cook. l. Cawdrey. Case. pa.

4. And for the name Priest, its true it is a contract of Presbyter; but as its used, it commonly signifies a Popish Mass Priest, and is a a derogation from the Office of the Lord Christ; for I know none other sacrificing Priest in Gospel-sense; but Christ who was the last Priest and the last Sacrifice.

*Pr. Well, I account there is no
evil*

evill in these nams, yet for offence sake I shall be willing to leave them: and do conceive that the Ministers of the Gospel who are to continue to the perfecting of the Saints are properly Pastors and Teachers, who ought to be maintained liberally, and to have all incouragement by payment of all things due unto them.

Ph. I have already told you what I conceive of their maintenance, and particularly what I think of tithes: But there is one thing which I wonder at, why the Ministers should stand so much upon superstitious offerings and mortuaries.

Pr. They have been anciently belonging to the Church: and although they of the Separation say they were the things of Idolaters, I doubt not but they may be used being converted from their Idolatrous use.

Ph. As for those offerings which it seems you agree to be Popish, as indeed the most of those
Offerings

Offerings were, which were offered at the Altar (called the Altarage of the Church) some to Saints, Idols, or Devils to whom the Churches were dedicated; others to the *Virgin-Marie*; Some for Tapers and Lights, and other superstitious uses; others taken from the Jewes by the Papists.

I conceive all these unfit to be given to, or received for the service of God: for that some things of Idolaters, not Idolatrous in State, as their goods and houses may be made use of for maintenance of the service of God: But those things of theirs which were Idolatrous in State, that is, such as were invented by Idolaters for perfecting their Idolatrie, and served for no other use (as all Popish Ceremonies and popish offerings) ought not to be used by Christians.

And for those Jewish offerings, it is no more lawful to use them

them to retain Circumcision and other Ceremonies of which *Paul* saith, *If you be circumcised Christ profits you nothing*, Gal. 5. 2. for that the retaining of Circumcision is a forsaking of Christ, and makes us bound to fulfill the Law; and with that all other Jewish Ceremonies are abolished.

And touching Mortuaries, they are a foolish and ridiculous offering, and were anciently given as an amends and satisfaction to God (but they went to the Priest) to purge the guilt of the deceased; which he contracted by his non-payment of Tythes whilst he was living, and ought as well as other Offerings be laid aside; according to that, *Thou shalt not bring the hire of a Whore, nor the price of a dog into the house of the Lord, &c. And what agreement hath the Temple of God with Idols.* Deut. 23. 18.

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Pr. But now I pray you according to your judgement, what must become of all our Churches; It seems by your argument (if one may believe you) they must all be plucked down as the Brownists teach, what say you to that.

Ph. Touching the name CHURCH, in your sense I do not greatly like it; for it properly signifieth a Companie, and is used for the companie of the faithful, yet for the present I shall admit the word by a Metonymie, to signifie the place of their meeting: And I do not conceive there is any necessitie to pluck these Churches, or meeting places down. I confess I put no holiness in them, and think the Congregation may as well meet in any other convenient place: and that there is neither Legal nor Evangelical holiness in them. And that plucking down all the Popish and superstitious
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pictures, and Monuments of Idolatrie (I do not mean the Arms of men of renown) and placing a faithfull Ministerie , there is a sufficient purging of these places to make them fit for the people of God to meet in for partaking of the holy Ordinances of God.

Pr. *Why say you so ? These Churches were founded by Papists and have been used to Idolatrie : And therefore you may as well allow of the things you speak against even now, as these Churches, I think both ought to be allowed indifferently.*

Pb. I hold there is great difference : First for those I spake of formerly , we are sure they were the inventions of the Man of sin ; and its possible to shew when and how they were brought into the Church of Rome. But these Churches (at least manie of them) are more ancient then Poperie or Antichrist ; for its not possible that Antichrist could come untill

till the Roman Empire was broken and removed, which was at least four hundred years after Christ. Before which Christianitie was plentifully spread in *England*, and many Churches and Congregations planted for the true worship of God. 2 *Thef.* 7, 8. *Reve.* 13. 2.

Antiquitie with full consent agree that Christianitie was here planted in or neer the Apostles daies, and that upon occasion of the Persecution that rose about *Stephen Acts* 11. 19. divers of the Apostles and Disciples came into *England*, amongst whom the Ancients reckon, *Peter, Paul, Joseph of Aramathea* and *Symon Zelotes*. And that some *Brittaines*, both men and women were famous Christians, and some suffered Martyrdom here in the first ten Persecutions. *Fox Act. & Mon. vo. p. 147. 148. Speeds Chron. pa.* Now then

we cannot conceive but that the pietie and devotion of those times (when they had a Christian King, *Lucius An.* 180. *pr.* *Christ.* and Christianitie countenanced and priviledged by divers of the Emperors, especially *Constantine* and *Theodosius*) would stir up the Christians to build them meeting places. Besides, about the year six hundred, when *Augustin* the Monck (falsly called the English Apostle) came into *England*, sent by Pope *Gregorie* the Great, who had not taken upon him the Title of universal Bishop) he found the reliques of manie Churches, and Congregations of Christians, planted in *England* and *Wales*. *Fox Act. & Mon.* vo. pa. 150. 151. And he disputed with the Monks of *Bangor* about Ceremonies, by which its conceived he brought not so much Religion with him, as he did superstition and Introductions

Introductions to Popery ; for the Brittain had learned Religion from better Tutors: Its true, afterwards these meeting places were generally all polluted with Popish Idolatry, all which, with the Reliques thereof, being swept out, they are clean as before.

Pr. But what say you to this, many of our Churches were Idols Temples. *Goodw. Ant. Ro. ca. 20. de delubro.*

Ph. The Parish Churches I conceive were built for the service of the true God, the forms of them are unlike the Idol Temples : But I confess some of the Cathedrall Churches were the Temples of Idols, as of *Jupiter, Apollo, Janus* and *Diana* ; some of which are demolished, and some were new built, as *Pauls* at *London* by *Ethelbert* the King about 1060 years since : At which time hee put out the Flammins and Arch-flammins, and set up Arch-

Bishops and Bishops. These Churches were built and dedicated to Idols, or rather Devils and false Gods, and therefore ought to be demolished, as I conceive, according to that Law; *Ye shall destroy all the places where they served their Gods, and break down their Altars &c. Deut. 12. 2, 3 &c.*

Pr. *Well, I hope shortly to see the Church-government settled, with the Classes and Synods, and that thereby all things will be well reformed, for the Appeals will regulate every thing which is irregularly done, and many will see more then a few.*

Pb. *I should be glad to see a through Reformation; but I do much feare these Prudentiall things the Classes, Synods, and Appeals to them, will prove but imprudentiall, and Physicians of no value. And I doubt not, but those who put the Parliament upon them, have their own ends and aims in them.*

Pr.

Pr. *Why say you so? the Church of Antioch did appeal to the Councell at Jerusalem in a case of Conscience, Acts 15. and why may not we do the like?*

Pr. I deny that there was any such Appeale as you mean; its true the Church of *Antioch* in a case of conscience did voluntarily send *Paul* and *Barnabas* and other brethren to *Jerusalem*, to advise with the Apostles, Elders, and Church there about that matter. And accordingly they received the sentence and judgement of the whole Church, as well Brethren as Apostles and Elders, which Apostles had extraordinary gifts of knowledge and revelation, and what they directed them, was in stead of the written Word: We have no persons so gifted in these daies, but must have recourse to the Law, and the Testimonies, the written Word of God.

Pr. But do you not think that these Classes and Appeals will be of excellent use for cropping and curbing of Errors, Heresies, and Sectaries, and keeping the Church free from pollution?

Ph. I am unwilling to tell you what I think of Presbyterial Government, I'll say nothing of it, but take thus much, mark the end and observe it. These things the Classes, Synods, and Appeals can never profit the Church of Christ. The Appeals are in effect the same wee had before from the Arch-Deacon to the Consistory of the Bishop, from thence to the *Arch-bis*, then to the Audience, and then to the Delegates, so from the Congregation Presbyterie to the Classes, from the Classes to the Provinciaall Synod, then to the Nationall. Here is work for the Civill Lawyers, to wyer-draw a cause (as a Proctor once said) untill dooms day, if he lived so long,

long. These are not so likely to do good as the superintendencie of Bishops, which grew up within the first three hundred years after Christ, and were ordained as (was pretended) for a remedie against Schisme and Heresie, which yet proved more dangerous then the disease, and made way for Antichrist the head of Prelacie. The Commission granted by King Henrie the eight to the Lord Crumwell; *Fox Acts and Monum. vol. 1. pag. 503.* to visit the Clergie. And the High-Comission (*Stat. 1. Eliz. ch. 1.*) granted in the first year of Queen *Elizabeths* Raign, had as great shew and Probabilitie of doing good as these Classes and Synods. And for present I conceive did some good: But when wicked men became High Commissioners, that proved a notable scourge to the godlie of the Land: And so will your Classes

and Synods in a short time (when wicked and ambitious men get into the chief places and Power) prove as bad, if not worse, because they be more then the High Commissioners, who were but two and thirtie. And this through the just judgment of God, because these Policies are not of his appointment.

Pr. Why should you say so?

Pb. Because God never useth to bless means devised by man, to accomplish his work in things appertaining to Religion: especially when they come in Competition with those things which he hath appointed, when men's posts are set up by God's Posts, or when Go'ds means are laid aside. For example, God hath ordained his word and the Censures of the Church, to keep and drive out the profane, and to bring them to Repentance and amendment of life: Instead of these the

the State erected, or rather continued from the Papists the Spiritual Courts, or rather Baudie Courts whose Officers lived upon the bloud of the best, and the sin of the worst. I need not tell you what profit or rather hurt came to all sorts of men by this means. To come a little nearer to that which hath a little more shew of State-Religion: The Parlements of this Nation have made several Acts & Ordinances for reformation of offences against profaning of the the Lords day, and against swearing and drunkenness; but the Church-Censures have not been used for those ends; See but the effect, what good these Laws have done, no reformation, much less any repentance in the Delinquents, for the punishments touch not the heart and soul: But for the present, cause the sinner to rage and raile, and some to vow to be ayenged of those

those who accuse them, and some to sin on purpose to provoke others who are more grieved for their transgressions then they themselvs, or because of the sleight punishment appointed for expiation of such offences; whereas if Gods waies were taken up, he would bless the same for the conversion and amendment of such as belonged to him, and the rest would either be outwardly reformed, or at least left without excuse: So then if these things be not of God, I shall expect no good from them. And can those things which are meerly prudential overtop those things which undoubtedly are of divine institution. *The foolishness of God is wiser then man.*

Pr. But you said even now, that those who put the Parliament upon these things, have their ends and aimes in them. What good or profit can they have by such Classes, Synods or Appeals? *Ph.*

Ph. They do much conduce to uphold their double honour which they labour so much for.

I conceive the chief Engineers for contrivance of these things are the greatest, and wealthiest of the pretended Clergie, who have the greatest power in everie Countie, which they extend to the utmost, having an oare almost in everie boat, and they take themselvs wronged, if they may not order or contrive all designs, both concerning peace and war : nay and their projects reach verie far, take but a view of the late great designs, wherein, besides their secret interests in particular States-men, which they extended far, and wherein they prevailed much : Their publick preaching was almost nothing but Politicks in manie places; Their fear was (and yet is) that the Parlament and Armie

Armie complying, would spoil their great livings and countenance their opposites more then they, and so the wheeles of their Chariots would fall of. This fear they tearmed the miserie and danger of the Church (as the late Arch-Priest *Laud* did in a case not much unlike theirs) And their praiers and preaching must prevent it (if possible) and further their designe, which was: First to raise a new war, and then to prepare the sillie people to entertain the *Scots* (as avengers of the Covenant) to perfect that design which was to set up that Government and Platform which they had modelled as neer the Scotch fashion as would stand with their honour and profit, and by their subtiltie and earnestness they prevailed much upon the people, and manie of the more religious sort believed them both in Citie and Countrie.

trie. During this time they bent all their force against Rebels, Hereticks, Schismaticks and Sectaries, which they said did much endanger the Church (that is the *Diana* of their great Livings.

Well, it pleased God (by part of that Armie of Sectaries whom some of these men had cursed, and scoffed at by the name of Saints) to frustrate the design (by scattering the enemies Armie , almost miraculously) which was not prepared for relief of the Church , as our Clergie told us, but to root out and destroye the godlie of the Land. But the snare is broken, and we are delivered, blessed be God ; and there that design ended. Now these men fall to work afresh, and if you will believe them, the Hereticks and Sectaries do again threaten the destruction of the Church of God: and more hurt comes to the Church by these Hereticks

Hereticks and Sectaries then did by all the *Marian* Persecution: and accordingly the people in manie places begin to believe them as they did before. But the Center where all their lines meet, and the Axis upon which they turn, is their honour and profit; for if they can hold their own, they have and will have all the best livings, all the peoples heads under their girdles, and all the power in the Classes and Synods: and so upon the point the power of the Countie, and of the whole Common-wealth, and will without doubt reign in the Consciences of all sorts of men, and incroach upon the Temporal power as much as their Predecessors the Prelates did before: And this must needs conduce to their honour and profit.

Pr. *Alas it cannot be conceived that so learned Orthodox men should*
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aimed at such ends, being for the most part godly, painful Preachers of the word.

Pr. I do not judge all Ministers, but conceive many to be faithful: but I speak of the most of those whom you account the best, the Ringleaders, chief Projectors, and rigid of the Presbyterian Partie, whose preaching for the most part is but reading, and their Sermons for the most part Politicks, either concerning Monarchical Government, Libertie of the people, Municipal Lawes, Obedience to Princes, foundations of Government, Levying of Warre, disbanding of Forces, exalting the Clergie, payment of Tithes, punishing of other men of contrarie judgements under the names of Sectaries and Schismaticks, defence of Classes and Synods for politick ends, under pretence of Order, defence of their own Callings

lings to the Ministerie, and other such like tending to their honor and profit; And in effect their preaching it self is but a preaching of themselves, when they tell us of the great honor due unto them, and of their great labour: that they travel as those that bring forth labour as the husbandman, nay as under Rowers in Turkish Gallies, from whence one said the Metaphor is taken: although there was no Turkish Gallies within the space of 620 years after that was written. And of their honorable maintenance which they plead for, All which are but meer Policies: and oftentimes with these things they mingle divinitie, as *Thomas Aquinas* doth Philosophie with his Schoole divinitie. And upon the whole matter Preaching is made but a trade to get money, and to live by, and the Conversion of souls comes in but as a sub-

subordinate end, to their other advantages.

Pr. *I wonder how you dare thus vilifie the Ministers of the Gospel, they take no more bonour to themselvs then the holy Propbets, Apostles and men of God did assume; and for their painful callings, they say no more then Paul and others of the Apostles said: And for their preaching its a matter of labour, and alwaies founded upon some Text of Canonical Scripture.*

Pb. *What I have said is no way dishonorable to the holy Prophets, Apostles, Pen-men of the holy Scriptures, to whom agree all those things properly which these Politicians falsly and arrogantly take to themselvs.*

First for honour, it stood in this that they were the Secretaries of almightie God, and of the Lord Christ, the unerring Scribes and Pen-men of the holy Ghost, holy men of God, and
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are all in heaven. And for their labours I refer you to a Catalogue of them, left recorded by the holy Apostle *Paul. 2 Corinth. 6. 5. 11. 23. &c.* But above all their labours there mentioned, behold the sufferings who (as the Prophets did) most of them laid down their lives for the Lord and his Christ, and for that truth of God which they delivered. 37, 38. *Hebr. 11. 36,* Where are any of these men who dare say this honour belongs to them, they have undergone these labours, or have suffered thus for the Lord Jesus his Cause or truth.

All they can say, is, that they are Ministers of the Gospel, I wish that were true, from my verie soul if it be not, but I doubt the most part of these men make merchandize of the Gospel, and in managing thereof use as manie sleights and deceits of men,

as others do in secular Callings, carrying all their busines aloft in a mysterie that they may be accounted Oracles ; and will have everie one bound to believe all they deliver, how false, frothie, and erroneous soever, because their Text is a part of the holy Canonical Scripture, but a great part of their Sermon no kin unto it: but composed to further their own honour and profit.

Pr. You talk of manie sleights and deceits which they use in their Ministerie, I pray what are they ?

Ph. I could tell you manie : but I will only name two of these mens sleights (besides what I have alreadie pointed at) which tend much to their ease and profit, and are invented of late.

Pr. What are those ?

*Ph. The first is this, when they are young and have little or nothing to do, They make them a
common*

common place book of the Bodie of Divinitie (as young Lawyers make them a common place book of the Law) And this they gather out of such writings as suit best with their genius or fancie; the most fantastical, who would be counted most learned, collect it out of the Schoole-men (a sort of rotten Divines) and Fathers, especially *Origen*. The superstitious out of School-men, Postillers, and other Friars; the most discreet and sober out of the writings of modern Divines, as *Perkins*, *Amesius*, *Chemnisius*, *Musculus*, *Calvinus*, *Ursinus*, *Vossius*, *Beza*, *Rivetius*, *Weames*, *Peter Martyr*, *Piscator*, and such like. The more ignorant sort make use of *Boyce's* his Postills, or collect a companie of Sermons, either as they hear them preached: or as they think fit to cull them out of the great store of English Books, which

which are in everie place to be had. And this may be some two years work , and that is time enough : when this is done they are readie for a Church Living, and without doubt (as one of the sons of the Prophets) have an especial calling to preach. Then they come from the Universitie, and bring with them the curse of *Elie's* house, crouching to some or other to put them into the Priests Office, that they may eat a morfel of bread (have a Living to maintain them and keep from want) or use their friend *Symon Magnus* his wisdom to shew an apparition of Angels, and by that means wrap for a thousand bodies and souls of men or more or less as their purse will speak. Well, the bargain is made , the man is approved of , rung into his Church, and gives great hope that he will be a peaceable man, and use the Parishioners well for the

their Tithes. And so falls to preaching so soon as he hath had sufficient time to fit himself, to satisfie the humours of his auditors (which is a main Politie at the first.) And to this purpose (if he have not his Sermons already written) he takes a Text suitable to his common place upon which he will preach, and writes his Sermon in a Book *verbatim*. Then when he comes up into the Pulpit; instead of preaching he reads his Text, and all his Sermon out of his paper Book, which sometimes for the credit of his Cause is bound up like a Bible; And this is the pains he takes, and is as confident that he dischargeth his dutie as if he exercised all the gifts of the Spirit: and this Sermon serves for twentie Texts being reduced to his common place: This course the most learned and Orthodox amongst the rigid Presbyterials

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Presbyterials (whom I know) do take from day to day , some making better Sermons then others ; but generally all are tacked with these diseases of idleness and hypocrisie in this respect. The idlest and most unlearned reade over their tasks of Sermon, having but a certain number (as I have seen proved upon oath) and then begin again : And I once heard one that lately was a Minister in *London*, charge another that he never studied, but on Saturdaie night wrote out of a book half an houres matter, and then reade it in the Pulpit on the Lords day , and another that he thought not of his Sermon untill the bell ringed. And yet all these men in my knowledg pass for constant preaching Ministers, and neither Readers of Homilies nor dumb Readers of the old fashion : whereas indeed they that

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thus

thus read, are either such as with the evil Servant and sloathfull, hide their Talent in the Earth, or are not Ministers of the Gospel, not being apt to teach, and so not of Gods sending, and without repentance shall have a reward according to these works.

Pr. It may be some mens memories be short, and have need of helps; I take this to be no great fault: If the other sleight you speak of be like this, I shall make no great matter of it.

Ph. There is a vast difference between walking with a staff, to stay a man if he should slip, and going upon crutches without legs: the same proportion is between reading a Sermon, and having some notes for help, if need be; the last may be allowed, but the first is no more then a childs work, who can reade without the exercise of other gifts. And the dumb dogs of this last age,
who

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who are cashiered, were judged by all learned men to be no Ministers of the Gospel for that very reason. And to defend themselves they were constrained to hold that reading is preaching.

Pr. There is something to that purpose, Acts 15. Moses is preached being read in the Synagogue every Sabbath day. And when it's said, Acts 20. 7. Paul continued preaching (at Troas) untill midnight, the word signifieth homilizing: Its not certain what Sermon hee repeated, whether his own or some others.

Ph. This indeed I heard once from a learned man; and it is the Argument of Doctor Heilen (a Geographer of more learning then conscience) a superstitious Divine. But it's a shame for any Minister of the Gospel to take for his refuge such a Burrow of a dunce. To what end go you to the University, onely to learn to read? For answer to these Texts,

to that *Acts* 15. I confesse in a generall sense reading is preaching, that is, declaring, or shewing forth, or publishing, but when it's applied to the Minister, it is taken in a strict sense, for reading and giving the sense, or expounding answerable to *Ezra's* reading the Law, *Neb.* 8. 3, 4, 8. and so it must be understood; which preaching is also called teaching or prophecying; to which that a man may be fit, he must be *1 Tim.* 3. 2. apt to teach, and able to divide the Word of truth aright, *2 Tim.* 2 15. to anatomize, as it were to lay open every vein, joint, and sinew. And touching that of *Paul*, The word is likewise indifferently used for preaching or rehearsing; but it's a senselesse thing to conceive, that *Paul* having extraordinary gifts of Prophecie and Revelation, besides ordinary gifts fit for the Ministry, would lay all aside, and betake him

him to another mans Sermon, and become a pattern of idlenesse to all dunces to the end of the world. But because no such Sermon appears, we must presume he spake as the Spirit gave him utterance. If our Ministers had Pauls spirit and gifts then they would sure be ashamed of such reading.

Pr. *What is that other sleight (as you call it) of the Ministers, with which you finde fault?*

Ph. It is their removing from place to place, for none other cause but ease and profit.

Pr. *How can that be, removing is chargeable, and the saying is, The rowling stone gathers no moss; and it's also painful and troublesom.*

Ph. Its true, it is so to other men who remove upon necessity, or upon hard termes, as they do when they over-buy their Livings; for some of them are never able to give a dog a crust of
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their own afterwards. But the most take a wiser course, never to remove but to a greater Living, or for some great advantage one way or other : and upon every remove commonly they endeavour to take the Summers profits of both Livings, or get some other help to bear charges. Howsoever they have commonly no losse in removing: and for the most part they double or treble their Revenue: And if not, they have this benefit, That when all their old Sermons are read over, which is commonly done in two, three or foure years, and sometimes sooner, then they are all new in a new Living; and then they confidently say them over again, which doth abundantly save their pains, and afford them leisure to oversee their Tythes, to build, plant, take their ease and pleasure, or follow any other imployment becomming their qualities

ties and conditions. And this is the other shift of which I told you.

Now I have given you my reasons wherefore I conceive these men of so great honour and credit intend no reformation. And that their pride and covetousnesse absolutely hindereth the same more then any thing in the Land.

Pr. *Why should you not think they intend Reformation, have they not submitted to the Ordinances of Parliament injoyning Reformation, and conformed themselves so far as the State hath appointed, and what hath been done by the Parliament, hath been done upon the Assemblies advice, unlesse it be in some few particulars.*

Pb. I confesse the Assembly hath done something which is in effect as good as nothing, if we rest there; and it may be observed they have not acted any thing against their honour and profit.

Pr. *Why say you so? shew me how or wherein that may appear.*

Pb. I shall easily do that in manie particulars.

1. First they have renounced the Prelacie being a curb to them, and obscuring their magnificence, and some say they were Antichristian. But they defend their Callings from them least they should be accounted no Ministers.

2. Secondly, they have left the Ceremonies as unprofitable; but they retain their Popish offerings.

3. They give over reading and praying at the grave, for which they had nothing; but for their fee they will make you a Funeral Oration.

4. Fourthly, they tel you they desire the Call of God and his people to their Livings: but if they can get the Patrons presentation, or the Committee for plundered Ministers.

Ministers Order : they will fight for it ere they will leav it, let God and his people say what they will.

5. Fifthly they are content to lay aside the Common Praier-Book, and reading Homilies as emptie formes and nurfes of idleness, but they will reade all their Sermons, manie of which are scarce so good as some of the Homilies *Vide* Homilie against the peril of Idolatrie.

6. Sixthly they will not buy two Livings, and so become Pluralists, for sometimes the bargain is hard and too dear; But they will take take three Livings or places during the Sequestrations (so they can have them freely) which may continue during their lives.

7. Seventhly, they at least most of them put no difference in admitti ng to the Lords Table (although the Parlament have
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enjoyed some to be debarred) least those debarred should be thought to be none of their sheep, and so they loose their Easter offerings and Tithes. But they are content to complie with the heads of the Parish in their Vestrie to keep out the poor, and others not of their faction, and so (in conceit) separate the precious from the vile, who might make head against them.

8. Eightly, they leave of causing the Corps to be presented in in the Church; But they will have the Corps present or mortuarie; or what covers the corps, where the Law will give it them.

9. They say, the Church and Chancell (regarding the materials) have no holiness in them, and they account it superstitious to hold otherwise; But you shall neither lift up axe nor hamme to break the ground, especially

cially in the Chancel , unless you pay to the Parson a large Fee, besides what will repair the ground , and then you may burie the dead as high as the Altar Place.

10. Tenthly they are content that the Altar smelling of Idolatrie should be taken away : But they expect the gift or offering called the *Altarage* ; used to be offered at the *Altar*.

11. Eleventhly, they scruple (and some have refused) to baptize the children of strangers by whom they have no profit ; but they will baptize all the children whose Parents live within their Parish (being offered within the Church) least they should seeme to be none of their flock, and so they loose their fleece.

12. Twelvethly , they have laid aside their superstitious Procession ; But they must preserve their perambulation walk
and

and limits of the Parish, least they loose anie of their tithes.

13. Thirteenthly, they cryed down the High Commission, as a Rack for mens consciences; and yet they will needs be spirituall Judges and Commissioners of Appeal too, so that they (Pope like) may have the sole Power and the Laetie may have nothing to do there.

14. Fourteenthly, they will Petition for an augmentation to be granted to them by the name of the Ministers, &c. And yet for advantage you may be permitted to call them Parsons, Vicars, Curates and Priests: And in conclusion whatsoever is burdensome, and tends neither to their honour or profit that they are willing to part with all. But if any thing conduce to either of those ends that they retain.

I have now shewed you in
some

some sort the Character of these Reformers, to the end you and others may know your selves and your fraternitie better then before.

Pr. Do you believe that all these men sin against their own consciences in what they do in their *Ministerie*.

Pb. I do not say so, nor do I believe so: but rather think that manie amongst them are godly men who through inconsiderateness (taking things of trust from the chief actors and forward men, and some meerly through simplicitie being willing (as everie man is) to be perswaded of the lawfulness of such things as serve for their temporal good, especially being controverted, and so manie subtil heads, some reputed for godly men imployed to defend them) have fallen into (or rather been misled up at the University

verſitie in) theſe ſins and cor-
 ruptions, and thereupon they
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 ſtuck ſo long upon as they did,
 namely, becauſe *Cranmer, Latimer,*
Ridley, Hooper, and other
 learned godly men left them to
 us at the beginning of Reſor-
 mation: although all thoſe who
 left them did not approve of
 them (*Vide Fox Aſſes & Mon. vol*
3. pa. 146. 147.) nor intended
 they

they should continue, but that there should be a further Reformation, as appears by the verie Rubrick of King Edwards Common Praier-Book : and these had been soone abolished but for the reasons aforesaid. And because the Prelates grew worse and worse, as all men do (who walk in an evill way) until they return.

Pr. But what course is most probable and likely to bring on a Reformation.

Ph. Truly not to believe men that are interested : and especially such who have hitherto laboured to drive on their own designs of honour and profit, and are guided by principles of pride and covetousnesse : as the Ringleaders of the established pretended Clergie are : who fearing to lose their fat morsels (as a godly man said) for their little labour, abuse the State

State with false surmises and pretences of Reformation which they will never accomplish.

Pr. *Why ? This famous Assemblie of learned Divines have long consulted about the affairs of the House of God, and have propounded to the Parliament waies of Reformation, and where it sticks I cannot tell.*

Pr. I had almost said, the Mountains have travelled and brought forth a mouse. I wish for their good, manie of them had less learning upon condition they had more conscience and honestie: And that some Paphnutius (who would not be lead by the multitude in their opinion; but convince them soundly, not by Philosophie but by the word of God) were amongst them them, to stir up those that are sincerely godlie, who I doubt are but few; and those wearied out with the noise of the multitude

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itude of them who vex their righteous souls from day to day by their ungodlie deeds. And therefore not to trouble you further, I must tell you I do so far dispair (not of any Synod, as one of the Fathers said, but) of this Assemblie their doing any good in point of Reformation, That I hope and expect shortly that the Parliament will finde cause to send them away from *Westminster*, with a charge to preach abroad in the Counties, to leave Politicks and preach Christ, and so endeavour to prepare the people for Reformation, where their preaching may surely do more good then their State-Policie can do at *Westminster*: And when that is done (if the Parliament by fasting and Praier will solemnly seek and consult with God, and then advise with such godly and learned men, who are no way
ingaged

ingaged as formerly was done in the daies of King Edward the sixt, when *Paulus Phagius*, *Martin Bucer*, and *Peter Martyr*, and other strangers were called into *England* for that purpose who never received the mark of the Beast) then I doubt not but to see a Reformation to some purpose, and not before.

Pr. Well, however let us not loose that we have to seek for that which it may be we shall never have; our *Parishes* are true visible Churches of Christ, and so confessed by the *Ministers of New England*, and by *Mr. Cotton* in particular.

Ph. It may be some *Ministers of New-England* will say as much as you say, yet that doth not make your *Parishes* true visible Churches. As for *Mr. Cotton*, he refused to take upon him the Charge of any *Parish-Church*, and upon that ground, separated and renounced his Calling from
the

the Bishops divers years before he went to New-England. Lichfords news pag. 7. 8. & 22. And the practise at New-England, sheweth that they are not of our opinion; for all the people professing Christianitie are not members of the visible Church, but such as are admitted as Church-Members.

Pr. Well, what ever some others think in all places in this Land where Parishes are divided, there is either a lawfull Minister, or one who stands in place of such who in some degree preacheth, or at least publisheth (by reading) the word of God, and administreth the Sacraments to the people: therefore in charitie they ought to be accounted the Church of God.

Pb. The division of Parishes, and such a Ministerie and Ordinances as you speak of, are not sufficient to give the Parish Congregation the denomination of

a visible Church of Christ. For then must almost all the Congregations under the Papacie be visible Churches : for amongst them the Parishes are divided, and so they were in *England* almost 340. before any Reformation : And those Popish Congregations had the word of God daile read : nay and preached constantly, and expounded in manie places by their Friers and Possitlers , as may be seen by their works in Print ; Nay, and their verie Mass-Books have much of the word of God in them : although most miserably corrupted, and mingled with their own inventions. They have also had both Sacraments amongst the Papists for a long time, and have yet at least. *Calvin. Instit. l. 4. ca. 3. Sect. 11.* Baptisme (mingled with Popish Ceremonies , of which the Cross is the worst) and some other footsteps of a true Church.

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Church. And if these had made a Congregation a true Church, poore Penry was unwise to publish that a great part of *Wales* never had the face of a Church of Christ, the Parishes being divided, and the Churches furnished with such a Ministerie, and Ordinances as you speak of. Yet (he and others) have formerly charged the State with refusing the Gospel, and rejecting Christ and his pure worship, in as much as there was no Reformation, although it cost him and others their lives for their boldnes. *Entri. Cook. Judit. pa. 352.*

Pr. You speak of dark Corners of the Land, as if none were in better condition: you may finde amongst the manie thousand Parishes of this Nation, manie visible Churches of Christ, and mine in particular.

Ph. I doubt not but there are manie visible Churches of Christ in this Common-wealth, and true

true Ministers of Christ lawfully called. But when I pray you became your Parish to be a true visible Church of Christ.

Pr. *My Parish hath been a visible Church ever since it was instituted, and the Church founded; you know not the contrarie, and therefore ought to admit it, having so continued beyond the memorie of man until this day.*

Ph. When was your Church founded?

Pr. You your self have confessed that the Gospel was planted in England, before Poperie came to its height, and the Ministerie and Churches were then settled, and had succession from the Apostles daies: shew me when the Succession failed.

Ph. If I should admit the place that you call Church, viz. the meeting Place to have been built before Poperie, yet this proves not that the Congregation is a visible Church: your succession
hath

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hath had several interruptions and discontinuance.

First, it is to be considered that the whole Current of Historie agree that the Romans commanded the better part of Brittain from the time of *Julius Cæsar* until *Theodosius* the younger, which was almost five hundred years ; and the tenth Persecution about 337. years after Christ , during which time there were not above five of the Emperours who were either Christians , or shewed favour to Christians , but generally all the rest first or last in their times were wicked Persecutors, Heathens and worshippers of Idols , some of which by exquisite Torments wasted the Churches of Christ, and drove the Professors into corners , they not daring to meet in publick. When the Roman Empire was broken , or
at

at least was grown to an ebb, the Saxons invaded this Island, and about the year foure hundred and fittie the Brittaines were beaten into *Wales* by *Gormundus*, and thence grew the great Colledge of Moncks at *Bangor*, with whom *Austin* contended.

And the Saxons as well as the Romans were Heathens, and had their Idol Priests, *Flammins*, and *Arch-Flammins* (like the late Bishops and Arch-Bishops for dignitie and Power) and these continued until about six hundred years after Christ: where is now your Succession?

Pr. But yet there were manie faithfull Christians, both Pastors and others in the worst times, and I could tell you of manie who suffered Martyrdome for Christ's cause in this Nation; and if we cannot prove Succession, it is
rather

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rather for want of the light of Historie, then for that there were no such Churches or Pastors. Nevertheless from the time of the abolishing of the Heathens Hierarchie, and Idolatrie which was done by King Ethelbert above a thousand years since: we have a verie fair Succession.

Ph. This indeed manie of you boast of, but it makes little for your purpose. To omit to speak of the miserie brought upon this Land, and the decay of the true Religion by meanes of the incursions, or rather Conquests of the Saxons and Danes after Ethelberts time. It is certain, and you cannot denie it, that all your successions both of Ministerie and Parish-Churches came from your Mother the Church, or rather the Whore of Rome, who had all at her devotion until King Henrie the eight drove out the Pope and kept Poperie. H Cath.

Cath. Divine An. Caudreys
Case. P. 108. 109. Bed. l. 1. Hist.
Angl. ca. 22. & 27.

Pr. Well, its true, that for about
five hundred years, untill the Refor-
mation began, the Bishop of Rome
usurped authoritie over the Church
of England; but yet all did not sub-
mit alike: some faithfull men escap-
ed both Ministers and people; as
John Wickliff and his followers
persecuted by the name of Lollards,
who grew in great number, even
in our Countrie about two hundred
years before the Reformation.
From which time of Reformation you
cannot denie, but that my Parish
in particular hath been a true visi-
ble Church: where there hath
been a competent number of faithful
people, and a Minister who claim-
ed nothing from Rome: for the
Popes Supremacie was abolished by
King Henrie the eight as you now
said.

Pb. If the rejecting of the
Popes

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Popes Supremacie make your Parish a true Church, then likewise are the most of the Popish Congregations of *France* true Churches; for they likewise have rejected or refused to receive the Popes Supremacie, and have not received the Council of Trent; but have had a Pope (a Cardinal) of their own for manie years past. And Cardinal *Richelieu* (called a Prince of the Church) was as great a Pope as *William Laud* late Prelate of *Canterburie*.

Marc. de vulson des Libert. de'l Eglise Gallicane. lib. 3. pa. 233. 234. 235.

Pr. You cannot denie the Succession of faithful Ministers, which if you admit, you must also admit the Succession of Churches since the time of Reformation.

Pb. For your Succession its a
H 2 mear

meare dream, If at any time there was no visible Parish-Churches, then was there no Pastors of those Churches : for although there may be a visible Church without a Pastor (as when the Pastor dieth the Church is not unchurched) yet can there be no Pastor of a Church unless there be such a Church in being. And for your Succession since the last pretended Reformation , it was interrupted in *Queen Maries* daies , when a Popish Priest was your Predecessor , who had his autoritie from the Bishop , who was a Papist and held of the Pope , I could tell you their names if need were. And neither that Priest or any of his Successors ever since have had any other calling , or Ordination , but from the Bishops as long as they were standing.

Pr. If this were true touching
Succession,

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Succession, yet you cannot denie but that we have the word and Sacraments; and a companie of faithfull Christians communicating in those Ordinances under a faithfull Pastor, are a visible Church of Christ.

Ph. Touching the Word and Sacraments, I have already given you an answer, and indeed the Papists and almost, all Hereticks pretend as you do, and have the word amongst them, and their Ministers or Priests have as orderly a Calling and Ordination as yours have, and yet this makes them not the true visible Churches of Christ, as all you do acknowledg.

Pr. I do not conceive that the Papists have either the Word or Sacraments amongst them for that, the word is so corrupted by their false Glosses and Translations, that its made a leaden rule to be bowed

everie way to serve their own turn
for upholding their superstitions;
and their service is in Latine which
the common people understand not.
And for the Sacrament of Bap-
tisme, it hath so manie additions
that the Nature of it is destroyed.
And for their Ministerie, they are
professed Papists and adversaries
to Christ in all his Offices.

Pb. I do confess their Mini-
sters are no Ministers of Christ,
but limbs of Antichrist in re-
spect of their Callings: yet I
do not condemn them all as
Reprobates no more then I do
~~the~~ Gregorie the great, Thomas
a Kempis, Ferus, Stella, and o-
ther their Preachers, whom I
think to have been godly and
devout men in their times. And
for corrupting the Scriptures,
if putting false Glosses upon
them, make Gods word cease
to be Gods word, then are you
Formalists deeply guiltie; for
the

the vulgar Translation is abominably corrupt : and yet you allowed it , and manie of you used it translated in the late Service-Book. And all that you alledge for your succession of Ministerie and visible Churches, your Classes , Councels and Synods , their autoritie over other Churches compelling others by the Temporall Power to believe and worship God as they see best, is in effect grounded upon or agreeing with the corrupt Glosses , and notes of the Rhemists upon the New Testament, and other popish Authors , and thence fetched by the late Formalists to defend themselves against the Puretans. And for the Latine Service, it is much like our Organ Anthems , both edifying alike, and the one as tolerable as the other. See the old Protestant and New Formalist. Pa. 36. 37. And concerning the

Papists addition of Cream, Salt, Spittle, &c. to the Sacrament of Baptisme. I confess the addition wicked and abominable, and yet no worse haply, nor so bad as the Cross (which you received and used) for that serves to blesse, or rather conjure all the rest, and is honored with Divine honour, and an holie daie appointed for it. And yet I must tell you that with one consent you allow of this Sacrament administred by the Papists (who do not administer it but with these additions) to be a true Sacrament: And you hold that those who were baptized by Papists are not to be rebaptized.

Pr. For my part I have cast off these corruptions, and am constant to those principles tending to Reformation, which others my Reverend Brethren of the Clergie have approved of, and I am now about to
set

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set up the Government of Christ in my Parish.

Ph. I fully understand your designe, you and your fellowes intend the old (but not the oldest way of pretended Reformation, wherein you shuffle and cut as fast as *Hocus Pocus*, and your proceedings are so ridiculous that everie indifferent capacitie hath light enough through your figleaves to see your nakedness.

Pr. *Wherein are we guiltie of such shuffling, or why are we so ridiculous?*

Ph. In your proceedings for upholding your Parishes, you pretend one thing, *viz.* Reformation: but your end and designe is to avoid the danger of loosing your Livings, in case the Parishes should be dissolved.

Pr. I know nothing we do for which we can be justly censured.

we continue our preaching, and do endeavour to settle Presbyterian Government according to Gods word.

Ph. For your preaching I earnestly desire you may sincerely applie your selves to it, for that probably may do some good: but for your other fetches and devices they favour more of Politicks then Religion squared by Gods word.

Pr. What Policie can there be in settling the Presbyterian Government with the Classes and Synods? we settle nothing but what we are willing likewise to submit unto, and to be judged by as well as the people.

Ph. Let the Government be what it will, so your Livings and estates may be secured, its no great matter, if the Parliament please but to declare that all your Parishes are visible Churches, that you may hold them intire, and the people be enforced

inforced to pay you all your Tithes , Oblations , obventions, Mortuaries and other dues, you will be satisfied and wait for further Reformation when it may stand with your honour and profit. And upon that condition you will submit to the present Government of the Common-wealth. But if your interest in these things be interrupted or in danger , you know no other way to secure them but by settling this Government. And this is the mark at which you shoot : take but a view of those places (your own Parish for one) where the Elders are chosen, do they serve for anie thing but Cyphers , or do you and they act anie thing towards Reformation , but meerly to this end and purpose ?

Pr. *I do confess if the Churches were equall or independent, so there were*

were Government, as well in Church as Common-wealth and other things in order it might be well. And where the Elders are chosen if Reformation go not on, it is because the Elders refuse to act or joyne with the Minister.

Ph. I confesse, I know some nominated for Elders who make scruple to joyne with you in your business, haply because they have found out your deceit, which is meerly to make a shew of Reformation, but your chief end is the securing your Livings.

Pr. That is not the cause of their refusal, it is because the Parliament doth not arme them with power to execute their Offices, and compell obedience to their injunctions, as is fit for Ecclesiastical Magistrates.

Ph. If your proceedings were of God, you would not need the secular Power to compel to obedience such as are within
the

the Church (and for those which are without , you have nothing to do with them) The censures of the Church are Gods Ordinance for that end, and are most effectual. But for that compulsive power you speak of , it favours of the Tyrannie of Antichrist , and so doth your title of Ecclesiastical Magistrate : which title I have not heard used by anie Orthodox Minister since the Lord Bishops those Popish Ecclesiastical Magistrates were cashiered, who were indeed neither Magistrates nor Ministers, but like the Pope between both.

Pr. I confess the Elders formerly chosen (some years since) in my Parish have refused to act to my great grief. But now lately I my self and the Church-wardens have nominated others , and the Parish have assented to the choice : and although the persons chosen
will

will not take upon them the Office of the Eldership: yet they have assented to joyne with me in debarring the scandalous and profane from the Lords Table, which is a chief point of Reformation, and I rejoyce much in it.

Ph. How did you prevail to bring the business so far?

Pr. I had found some difficultie in it, but that at last I gave the honest partie (who best liked our proceedings) good satisfaction, and so the choice was verie free and unanimous, none opposing.

Ph. How was that possible, seeing all the people within your Parish liked not of your proceeding, how came it to pass that none declared against it.

Pr. I do confess some few there are in my Parish, whom I knew to be of contrarie judgement, and some stick not to say our proceedings are Antiebristian, and have no foundation.

lation in the word of God, but I took a course to have all such absent when the matter was debated, and at the choice of those Assistants.

Ph. What course did you take? I desire to know, for I have heard you censured for that business.

Pr. First, I conferred with the wealthiest, best, and most leading men in my Parish before I came to the choice, some in private and some in companie with others at several meetings, and gave them satisfaction, and these I knew would draw the most of the common sort: And for the rest whom I knew I could not convince, I warned them publickly in the Church to absent themselves, and by message privately I desired such as I thought would oppose to forbear to binder us in that business. And by this means and by telling the men who were to be chosen, that they should only assist

assist mee in keeping the scandalous and ignorant from the Communion, and do nothing els, they assented, and I hope w^hll cheerfully joyne with me in that work.

Ph. Now do you think this is a sufficient Reformation?

Pr. It is a principal part thereof, we must wait untill we can bring on the rest.

Ph. It seems there your pretended Elders are no Elders, but assistant, I am sorrie you have shewed your self so bold, as to set up a new Office in your pretended Parish Church: shew me where ever anie man pretending to be a Minister of Christ by himself, or with two, three, or four more usurped that power over a thousand persons, as you and your new fashion Elders if they be rul'd by you intend to do. I confesse in the Popish Congregations, and lately here in England the
same

same was practised. The Bishop or his Chancellour with a Presbyter or Minister did excommunicate, or debar from the Sacrament, but in worst times no man could be suspended without a Presbyter joyning in that act. And the Church-Wardens which are yet in request were assistants to the Priest, as your new fashion Elders are, and both alike keep Christ out of his Kingdom: and so most suitable to your Parish Churches, which are not fit for lawfull Elders, no more then they are capeable of lawful Ministers.

Pr. I have erected no new Office, but the same which the Scripture holds forth: only their power is limited by mutual assent of them and the Minister. And for the exercise of that power in keeping the scandalous and profane from the Sacrament, it is included within,
and

and is part of their Office, Mat. 18. 17. where the Church signifieth the Ministers and Elders, who are the representative Church: for the rest its answered before.

Ph. That question concerning the Church, I will not enter into, but leave it to the learned, who have sufficiently discussed it; But for my part I am confident no such construction can be made of that place: for the Church alwaies signifieth the whole bodie, Ministers and people, or the members distinct from the Officers.

Pr. This question being one of the principles upon which all the Controversies between us, and the Independents are founded, I shall wholly waive you; you have heard my opinion in publick to which I adhere, and shall do untill I see better cause to alter my judgement.

Ph.

Pb. Let that pass, but what was the reason why you carried the business of chusing your pretended Elders, so clandestinely and with such pollicie, without hearing other mens opinions, who were of contrarie judgment.

Pr. To tell you the truth, I feared opposition and that the work may be hindered, and therefore I desired to avoid all occasions, and to carrie on the work as smoothly as I could, and I am glad of it.

Pb. Its a sign you think your mettall is naught, because you fear the Touch-stone. The truth seeks no corners, but in light shines more clearly.

Pr. The truth may have opposition, and yet is the same still. We fear not the touchstone, but the sleights of men: who most oppose those things which are best.

Pb. It seems now you have your desire, what proceedings have

have you made towards Reformation, do your pretended Elders act according to your minde, do you think they perform their dutie.

Pr. Yea truly, I have much comfort in them, and doubt not but we shall separate the precious from the vile, and yesterday we made a verie hopeful beginning insomuch as they undertooke to do in joyning with me to keep the scandalous and profane from the Lords Table.

Ph. What course did you take to make that separation.

Pr. The Elders refer: it to me to examine all those who were to communicate the week before they came to the Sacrament, and accordingly I published my intention, not to admit anie who did not come to the Church at the time appointed to be examined. And manie of my Parish came and submitted themselves to be examined accordingly.

Ph.

Pb. Your pretended Elders are verie confident : it seems they see with your eyes, and hear with your ears : But I pray you what did you finde by examining those who came to you, and concerning what did you examine them?

Pr. I questioned those whom I suspected to be ignorant about the grounds of Religion, and touching the nature of the Sacraments ; and and for others whom I feared not, I did not examine them at all, although some of those came to me, and others sent in their names, and I entred them all in a Book, as well such as appeared as those who sent in their names, and did not appear.

Pb. But did you all this your self, I mean examine the people judicially in order to their admission to, or suspension from the Lords Table, and that by the advice of your new Elders
or

or assistants; surely herein they made you an absolute Pope and sole Judge of that which the Bishops never allowed, nor do your Brethren of the Province of London approve thereof. But was this all you did? I doe suppose you and your Elders should have informed your selves whether such as intended to communicate had set up Christ in their Families and places, in the exercises of Religion, and had shewed forth by their conversations the signs of faith and Repentance, these things are necessarie for all Communicants.

Ph. For the lives of the Communicants they are better known to others then to me, and for my part I shall not take notice of them, but do desire that those who are privie to such offences as may justly debar the receivers from the Sacrament will make it known to me, and I shall acquaint

acquaint the Church, viz: the Elders with it, and take their advice what to do: And so shall I likewise crave their assistance in Judicial Examination for the future.

Ph. It seems you go no further, but only to bring the people to conform to your new Government: for I understand you had some of your Communicants were so verie ignorant that they could not tell you how manie Commandements there are: and others knew not what Faith was; and others answered as ignorantly: And yet the names of these were taken by you, and they admitted to the Lords Table, and none were refused.

Pr. Its true, I confess I found some ignorant, but verie willing to conforme and receive instruction, and that gave me good hope of them: And therefore for the present least I should discourage others, I admitted

ted all that offered themselves at the Table whose names I had before entred in my Book : and divers others who were not of my Parish came also to my Church to receive at the same time for the encouragement of others.

Ph. Do you account this superficial dealing separating the precious from the vile , when none are refused : It is just as I expected it would be : this is but the Counterfeit of Reformation , and much like the Reformation which manie in the Church of Rome would willingly have ; for they have written divers Books tending to Reformation , so it might not demolish the stately Fabrick of their pretended Church , but might rather polish it by taking away those things which all men crie shame of , and which do therefore indanger their Church , the reforming of which

which would give them more hope of the continuance of the old Idolatrous Babel, which yet together with all your devices will ere long come to ruine.

Pr. Nothing is perfect when its first brought forth, what ever you think, I conceive this to be a good begining of Reformation, and I hope we shall proceed in it, to more perfection. But touching the Reformation of the Church of Rome, I never expect anie, they being appointed to destruction. These are but the discouragements of you and others who oppose the setting up of all Government in the Church.

Ph. I have often told you, we do not oppose all Government, we would only have this building demolished, that a better might be set up in the room of it.

Pr. What course would you have
I for

for preaching the Gospel, if the present Ministerie should be removed, and the Churches disbanded.

Pb. Without doubt the Parliament seeth how that may be provided for. For my part I wish that all the Parishes were dissolved as to the matters of the Church, and all the Tithes belonging to the late Bishops, Arch-Bishops, Deans and Chapters, Donatives, Parsons, and Vicars were released, or sold at a reasonable rate to the owners of the Lands out of which they arise. And these probably without anie addition may raise a sufficient revenue for maintenance of a godly and able Ministerie, through this whole Common-wealth, to preach the Gospel to all who will hear the word of God. And all who shall be found worthise may be employed.

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Pr. *What will this conduce for Reformation?*

Ph. By this means this plant (I meane this Popish Order of Ministerie, who unjustlie usurp authoritie over the bodies, souls and States of men calling them their Churches, their Parishes, their flock, their sheep and their Tithes, as if all were theirs nothing Christs) not being of the planting of our heavenly Father, will be plucked up, which being removed the faithfull will have libertie and opportunitie to separate themselves from the wicked and profane, and be gathered unto Christ under true Pastors and Church-Officers, who will lead them in the pathes of righteousness and truth, where being associated together in Church-fellowship they will be more reformed then ever can be ex-

pected from anie companie in anie Parish-Congregation.

Pr. *Well, I now fully perceive what your intent is : in a word, you set your self to cast contempt upon our learned and reverend Clergie, and to take from them their double honour both of reverence and maintenance ; and to bring them as low as the stipendarie Clergie of Germanie. And I see no hope if your amendment : I will therefore spend no more time with you : yet I doubt not but we shall hold our Parsonages and Church-Livings as formerly we have done. And if some will needs separate, let not that binder us of our Tithes and profits, and then let them run after what new Teachers they please : If they run from us we are discharged of that care, which we should otherwise have of them.*

Ph. Sir, it may be before you and I meet again, you may
wheel

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wheel about and change your
minde as you and some others
have done alreadie : Remem-
ber what I say , and so fare
you well.

I 3 Postscript.





POSTSCRIPT.

REader thou maiest
perceive by some
passages in this Dia-
logue , that the same
was written some
moneths (if not years)
since : which is true,
and the Author was re-
solved (finding it dif-
ficult to get it pass the
Presse) to burie it in ob-
livion : Hoping also
I 4 that

Postscript.

that the pretended Clergie of the Land would have considered their waies, and been wise: But finding the follie of some of them through their Pride and Covetousness to grow into madness, this Messenger is sent to stop their way; farewell.

FINIS.

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